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# A Miscellany of Devotion;

CONTAINING

## INSTRUCTIONS AND PRAYERS

FOR

## CONFESSION, COMMUNION, AND CONFIRMATION.

TAKEN PRINCIPALLY FROM THE WORKS OF

REV. JOHN GOTHER.

ALSO,

PRAYERS AT MASS AND THE STATIONS OF THE CROSS.

TO WHICH IS SUBJOINED

A DEVOUT PARAPHRASE

ON THE

## SEVEN PENITENTIAL PSALMS,

BY

REV. JONATHAN FURLONG.

"My heart grew warm within me; and in my meditation a fire shall flame out." — PSALM xxxviii. 4.

BOSTON:
PUBLISHED BY PATRICK DONAHOE,
24 FRANKLIN STREET.
1855.

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# PREFACE.

THIS MISCELLANY is intended merely for the convenience of those who reside some distance from a church, and to whom a larger prayer book would be inconvenient to bring with them. It is well known that many leave their prayer books at home, when coming to Mass, rather than be encumbered with their bulk. It is hoped that the convenient size of this Miscellany will go some way to remedy the inconvenience complained of. The wish to compress much matter of the highest importance in the smallest possible space accounts for the absence of those long preliminary articles commonly found in other prayer books.

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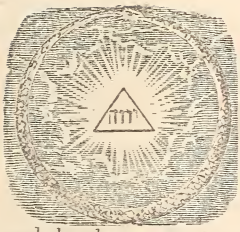
# PRAYERS.

## THE LORD'S PRAYER.



UR Father, who art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

### THE ANGELICAL SALUTATION.

Hail Mary, full of grace: the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

### THE APOSTLES' CREED.

I believe in God, The Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, and was born of The Virgin Mary; who was crucified, who died, and was buried; who arose the third day from the dead, ascended into Heaven, and sitteth at the right hand of God, The Father Almighty, from whence He shall come to judge the living and the dead. I believe in The Holy Ghost, The Holy Catholic Church, The Communion of Saints, The Forgiveness of Sins, The Resurrection of the Body, and The Life Everlasting. Amen.

### THE GENERAL CONFESSION.

I confess to The Almighty God, to The Blessed Mary ever Virgin, to The Blessed Michael The Archangel, to The Blessed John The Baptist, to The Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my exceeding great fault.

Therefore I beseech The Blessed Mary ever Virgin, The Blessed Michael The Archangel, The Blessed John The Baptist, The Holy Apostles Peter and Paul, and all the Saints, to pray to The Lord our God for me.

May The Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May The Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

### GRACE BEFORE MEALS.

Bless us, O Lord, and these Thy gifts, which we are about to receive, through Christ our Lord. *Amen.*

### GRACE AFTER MEALS.

We thank Thee, Almighty God, for these and all Thy other favors: who livest and reignest world without end. *Amen.*

May the souls of the Faithful, through the mercy of God, rest in peace. *Amen.*

On taking the holy water, say, —

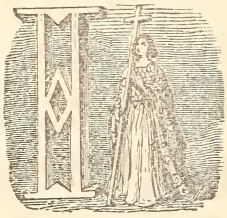
"Sprinkle me, O Lord, and I shall be cleansed; wash me and I shall be made whiter than snow."

# INSTRUCTIONS AND DEVOTIONS

FOR

# CONFESSION AND COMMUNION.

☞ All who make themselves acquainted with the Instructions, and familiar with the Prayers contained in this book, go very far on the road to Salvation.



In order to prepare yourself to make A Good Confession, endeavor, in the first place, to recommend the matter earnestly to God, and for some days beforehand frequently and fervently beg grace and assistance; and this more especially if you have for a long time lived in a habit of sin; in which case it is most proper to prepare yourself by a spiritual retreat of some days; during which time you may seriously enter into yourself, and perform the ten meditations from St. Francis de Sales (as in the *Garden of the Soul*), or such like devotions, by which you may be sufficiently disposed for so great a work; which otherwise, it is to be feared, might be ill done by being done too hastily.

God, Who wills not the death, but the repentance of a sinner, has, in The Sacrament of Penance, mercifully provided Christians with the means whereby they may obtain pardon of their sins, and be again restored to the favor of their Heavenly Father, which they had forfeited by their offences. So that, whoever is conscious to himself of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with Him in the manner Himself has commanded. But then it ought to be his principal care sincerely to perform all that is required of him, with a seriousness proportioned to the greatness of the work he is engaged in; ever remembering that as mercy and pardon is promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those that do it negligently. It being, therefore, a matter of the deepest importance to perform so great a duty well, I presume it will not be deemed An Unacceptable Charity to give the sinner assistance and encouragement; to take him, as it were, by the hand and lead him through every part of this great undertaking. But then it must be permitted me, for the sake of such as are ignorant, to explain some points by way of Question and Answer.

*Q.* How many parts has The Sacrament of Penance?

*A.* Three: Contrition of heart, Confession of the mouth, and Satisfaction in works: therefore, every sinner who desires to obtain pardon of his sins must, in the first place, be heartily sorry for them, then confess them, and afterwards perform what is enjoined him by the Priest, in testimony of his sorrow, and to make some satisfaction to The Divine Justice for his offences.

*Q.* What is the first thing required of a sinner who sincerely desires to acquit himself worthily of his duty and obtain pardon of his sins?

*A.* To retire in private, and implore the assistance of Heaven in the following manner: —

PROTESTATION.

God, The Searcher of hearts, behold I here declare in Thy Presence that what I now design is sincerely for the honor of Thy Name, and because I heartily desire to be delivered from the guilt of my sins: therefore I come to This Sacrament of Penance, that, complying with Thy Holy Institution, I may obtain Thy Blessing and Pardon as Thou hast promised; may Thy Holy Grace assist me for the performing this great duty well, as it is Thy Mercy which has called me to it.

*Q.* After this how must he proceed?

*A.* He must then prepare for the first part, viz., *Contrition.* And as a sinner cannot well conceive a true and sincere sorrow for his sins unless he first knows what they are, therefore, after he has made his protestation, he must then apply himself to the *examination of his conscience*, in order to discover the particulars wherein he has offended God, and conceive such a true sorrow for them as may be available to obtain pardon.

*Q.* How must he make a good examination?

*A.* Let him begin it with prayer: for, as the seeing our own failings is a point of the utmost concern, so it is also a task of the greatest difficulty; and if not assisted by the light of God's grace I fear he will deceive himself and be subject to many delusions, by sometimes mistaking trivial for great sins, and at other times overlooking his greatest sins as if they were of little or no consequence. There being no remedy for this natural blindness but the light of Heaven, that sinner must be to the last degree presumptuous who begins his examen before he has implored help and direction from above, which may be done thus: —

## A PRAYER BEFORE EXAMINATION OF CONSCIENCE.

AM perfectly sensible, O my God, that I have many ways offended Thy Divine Majesty and provoked Thy Wrath by my sins; and that, if I obtain not pardon, I shall be cast out of Thy sight forever. I desire, therefore, at present to call myself to an account, and look into all the sins whereby I have displeased Thee: but, O my God, how miserably shall I deceive myself if Thou assist me not in this work by Thy Heavenly Light. Grant me therefore at present Thy Grace, whereby I may discover all my sins; for I know nothing is hidden from Thy Sight. But I confess myself in the dark as to my own failings; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face and cannot be hidden, yet how many too are there quite concealed from me! But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself nor a stranger to my own failings, nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast.

Come, O Holy Ghost, and by Thy Divine Light illumine my understanding, that I may have a perfect view of all my sins, and that, sincerely repenting of them, I may be again received into Thy Favor.

*Instruc.* — Having thus implored the Divine Assistance the sinner must turn his thoughts to the making the examination of his conscience in as strict and serious a manner as if he were within a few hours to appear before the judgment seat of God; he must examine what those sins are which he apprehends would then rise up against him, and wish he had never committed them; under the assurance that if he judges himself now he shall not be judged hereafter.

*Q.* What method do you propose to avoid confusion in this examination?

*A.* I would have him observe, that there are two kinds of sins, the one committed *willingly, knowingly,* and *deliberately* in matters of moment called *mortal sins;* and the other in matters of less concern, or at least done without consent or knowledge of the evil, and are called *venial.* Now, it is according to these two kinds of sin that I would have him regulate the method of his examination. Let him first examine whether he has been guilty of any wilful transgression whereby he has mortally offended God, and recollect in what particulars; and then, making inquiry into his *venial* sins, under these two heads let him rank his offences.

*Q.* But suppose he has to look over a lapse of many years; and should his sins be numerous, are there no means to assist him in bringing them back to his recollection?

*A.* The method commonly observed is, to recollect the *places* he has lived in; the *persons* he has conversed with; the *business* he has been engaged in; the *obligations* of his state; the *passions* to which he may have been most subject; and the *occasions* he has met with. Or else let him consider the *threefold duty* he owes to God, his neighbor, and himself, and reflect in what particulars he has transgressed them.

*Q.* But, should he forget some of his sins, is there no remedy?

*A.* Let him take the *Commandments*, the *Precepts* of the Church, and the *Seven Deadly Sins*, and examine himself upon each of them separately: let him examine whether he has transgressed against it, in what instance, and how; and though his sins may be numerous, yet, being thus brought under different heads, he may the more easily remember them. He may also make his Confession in the same order, accusing himself, in the first place, of all the sins he may have committed against the First Commandment, then the Second, and so proceed on.

*Q.* May he not write down his sins in order to refresh his memory?

*A.* In *General Confessions*, when the examination is of different years, he may, but in *Ordinary Confessions* it is not permitted without the advice of his director, it being apt to breed scruples and produce too great an anxiety of spirit.

*Q.* How much time would you advise him to take for making his examination?

*A.* There can be no general rule prescribed; but in this, as in all other affairs, the time must be according to the work. A week's examination, for instance, requires not so much time as a month, nor a month as a year, nor a year so much as a man's whole life. Every one must consider his own particular circumstances, capacity, and state of life, and take as much time as he thinks necessary for the well performance of so great a concern. But as to those who have many years back to examine and prepare for Confession, I think they should not attempt it all at once, but rather at several times, in order to refresh their spirits; for, as too close an application dulls, so convenient interruptions prepare the mind for a more diligent attention and better discharge of this duty. But with respect to such as go to Confession every month, or oftener, — who avoid all wilful and mortal sins, — whose lives are so uniform as to be every day the same, — I would advise them not to be over-tedious in making their examination, especially if they be of a solicitous and anxious disposition; for such often

deceive themselves, disquieting their minds with long and scrupulous researches, flattering themselves at the same time, as if they were performing a great duty, whilst they are only yielding to their own weakness, and led away by a blind fear and infirmity of temper.

*Q.* Would you not have them to be very earnest in an affair of so much concern?

*A.* Certainly; but not with such an earnestness as creates distraction; for this work ought to be done with a serenity and composure of soul which, if once disquieted or perplexed, is no longer fit for acquitting itself of this duty: and, therefore, I cannot but consider such an excessive solicitude as a snare of the enemy, and whoever follows it is certainly led astray by a wrong guide. But let not the Careless Christian here mistake me, as if his sloth was here favored in making his *examination* in a heedless and negligent manner.

*Q.* Are we bound to call to mind and confess all our venial sins?

*A.* The Church obliges us only to confess our *mortal* sins; but with regard to such as are *venial* she only declares it to be profitable and convenient to confess them, this being the most assured means to obtain grace for their amendment. But then there is a considerable difference between venial sins, and more reason to confess some of them than others: and whoever observes this difference may easily avoid solicitude, both in his examination and confession.

*Q.* What are those venial sins we have more reason to confess than others?

*A.* Those that are *habitual:* for example, when a person observes in himself an ill *habit* or *custom* of falling into any sort of *venial* sins, I would advise him to confess it; because, though it may be light in itself, yet, being neglected and multiplied, it becomes very dangerous; for many fall miserably into *mortal sins* through their neglect in correcting *venial* ones.

*Q.* Pray, how can I examine and confess my sins of thought?

*A.* Sins of thought are to be confessed; for God, *The Searcher of all hearts*, sees and knows our most hidden thoughts, and will call us to an account for such of them as are evil, if not cancelled by Penance; for be assured that whatever is a sin in *word*, or in *deed*, must likewise be a sin in *thought*, if entertained willingly. A person therefore preparing himself for Confession is not to inquire how many evil thoughts he has had in his mind, but how many he has admitted *willingly*, without endeavoring to cast them off; and as many as he discovers of them, so many sins has he to repent of, *mortal*, if the thing thought of be mortal sin, otherwise but *venial*.

*Q.* What account, then, is to be made of such evil thoughts as one resists and endeavors to cast out of his mind?

*A.* They are to be considered as so many *temptations*, or *trials*, for the exercise and improvement of virtue: and therefore, whoever finds himself assaulted with evil thoughts, though five hundred times a day, and has as often withstood them, need not be troubled on their account, as thinking them so many sins, or matters of Confession, but rejoice and thank God for so many victories obtained over the enemy, for which he may one day hope to be recompensed with a crown of glory. "Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life." — *James* i. 12.

## ON THE EXAMINATION OF CONSCIENCE.

A method of Examination of Conscience for such as confess often, according to the threefold duty we owe, 1. To God. 2. To our neighbor. 3. To ourselves.

I. *In relation to God.* 1. Have you omitted

morning or evening prayers, or neglected to make your daily examination of conscience? Have you prayed negligently and with wilful distractions? — 2. Have you spent your time, especially on Sundays and Holidays, in sluggishly lying abed, or in any sort of idle entertainment, instead of reading, praying, or other pious exercises, and taken care that those *under your charge* have done the like and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the Sacraments? — 3. Have you spoke irreverently of God and holy things? Have you taken His Name in vain, or told untruths? — 4. Have you omitted your duty through human respect or self-interest, &c.? — 5. Have you been negligent of God's honor, of justice, virtue, or truth? — 6. Have you refused to resign your will to God in troubles, necessities, sickness, &c.? Have you neglected to resist thoughts of infidelity, distrust, presumption, impurity, &c.?

II. *In relation to your neighbor.* 1. Have you disobeyed your superiors, murmured against their commands, or spoke of them contemptuously? — 2. Have you been troubled, peevish, or impatient when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? — 3. Have you offended any one by injurious or threatening words, or actions? — 4. Or lessened their reputation by any sort of detraction, or in any matter of importance? — 5. Or spread any report, *true* or false, that exposed your neighbor to contempt, or made him undervalued? — 6. Have you, by carrying

stories backward and forward, created discord and misunderstanding between neighbors? — 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? — 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or in any way offend God? — 9. Have you mocked or reproached them for their corporal or spiritual imperfections? — 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? — 11. Have you been impatient at their imperfections? — 12. Have you been neglectful for such as are under your charge, and omitted to provide for their souls or bodies?

III. *In relation to yourself.* 1. Have you been obstinate in following your own will, or in defending your own opinion, in things either indifferent, dangerous, or scandalous? — 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? — 3. Have you indulged yourself in overmuch ease, or any way yielded to sensuality? — 4. Has your conversation been edifying and moderate, or have you been froward, proud, or troublesome to others? — 5. Have you spent overmuch time in play or useless employments, and thereby omitted or put off your devotions to unseasonable times?

☞ *If such as confess often fall into any of the more grievous sins not here mentioned, their own memory will easily suggest them, since it is impossible for a tender soul to forget any mortal offence which must of necessity afflict her; and, therefore, it may not be necessary for them to turn over the*

*following table of sins, which is chiefly intended for General Confessions: —*

AN EXAMINATION FOR A GENERAL CONFESSION.

*The First Commandment is broken, first, by sins against Faith.* 1. To be *ignorant* of the principal mysteries of Christianity, of the Creed, the Commandments of God and of His Church, or of the Sacraments. 2. Wilfully to doubt, or obstinately to err, in any point of Faith. 3. To have delayed embracing The True Faith out of human respects, interest, fear, &c. 4. To favor Heretics, or wicked men, in supporting or approving their opinions or actions. 5. To endanger our Faith by reading their books with pleasure. 6. To examine divine mysteries with curiosity. 7. To contemn or deride holy things. 8. To abuse the words of Holy Scripture, by perverting them to a wicked or profane sense, making them subservient to a jest, or other ill purposes. 9. To desire to know things to come which belong to God alone, or things past or present which are hid from us, and for this end to employ unlawful means, as *magicians*, *fortune tellers*, or other superstitious inventions. 10. To give credit to dreams, or make superstitious observations; to employ prayers or sacred names to ill use; to use charms, &c.

*Secondly, by sins against Hope.* 1. By distrusting the mercies of God, and despairing of the pardon of our sins. 2. By presuming on God's goodness, without the least concern of

amendment. 3. By deferring our conversion, or repentance, till the end of life. 4. By exposing ourselves to the danger of offending God, either by keeping bad company, reading bad books or otherwise, which is called tempting God. 5. By exposing ourselves, without necessity, to some corporal danger, as sickness, wounds, or death. 6. By neglecting the remedies God has appointed in these dangers, as of physic for the body, or prayer and the Sacraments for the soul.

*Thirdly, by sins against Charity.* 1. By not loving God above all things, but rather choosing wilfully to offend Him than suffer any loss of human favors, honor, riches, &c. 2. By preferring the love of men before the love of God, or offending Him through fear of being jeered or slighted. 3. By omitting our duty through shame or human respect. 4. By thinking seldom of God, or being ashamed to speak of Him; or by not hearkening to His inspirations, forgetting His benefits, or neglecting to give Him thanks.

*Fourthly, by sins against Religion.* 1. By not adoring God, or praying to Him but seldom. 2. By praying without attention, and with wilful distraction. 3. By a want of respect to God in time of prayer, or by talking, or being present in holy places without a becoming modesty and gravity in our looks, words, and actions.

*Fifthly, by sins against the care we ought to have of our salvation.* 1. By a love of idleness, in choosing rather to do nothing than to be employed in any commendable exercise, which sin carries a train of many others after it. 2. By

being too solicitous in temporal concerns, and neglecting the means of Salvation. 3. By deferring an amendment of life, or immediately desisting after having begun it. 4. By neglecting the means of Salvation, as the Sacraments, Prayer, Good Works, or performing them without devotion.

*The Second Commandment is broken.* 1. By taking The Name of God in vain. 2. By swearing to what one knows, or doubts, to be false. 3. By swearing to what is unjust or prejudicial to others. 4. By swearing without necessity, though the thing itself be true and just. 5. By blaspheming God or holy things. 6. By cursing one's self or others, or taking pleasure in hearing others swear or curse, or by provoking them to it. 7. By not reprehending them when one could and ought. 8. By making a vow to do what is impossible to fulfil; or to do what is evil and displeasing to God; or to do what one never intends to perform. By breaking lawful vows, or deferring to fulfil them without just cause.

*The Third Commandment is broken.* 1. By doing servile works on the Lord's Day, or causing others to do the like, without necessity. 2. By employing a considerable part of Holydays in temporal affairs, as is often the case with merchants, advocates, solicitors, &c. 3. By omitting to hear Mass, or not hearing it with due attention and reverence. 4. By spending The Lord's Day in idleness, gaming, dancing, feasting, and other recreations. 5. By not dedicating a considerable part of those days to reading and praying, and by not taking care that those under our charge do the like.

*The Fourth Commandment is broken.* 1. By children not paying due respect to their parents, or by despising them, either in their hearts or actions. 2. By not loving them, but wishing their death, or some misfortune, or by forsaking them in their necessities. 3. By not cheerfully obeying them, or by obeying them in things unlawful. 4. By slighting their representations and resisting their corrections. 5. By putting them into a passion, and not taking care to pacify them. 6. By not executing their last will or testament, or by delaying to do so.

II. The Fourth Commandment is broken by servants. 1. In disobeying their masters. 2. By a want of diligence in the trust that is required of them. 3. By neglecting the reasonable and just interests of their masters or employers. 4. By letting them sustain any kind of loss through their sloth or neglect, &c. 5. By obeying them in things unlawful, as lying, swearing, stealing, &c., for them.

III. The Fourth Commandment is broken by parents not discharging their duty towards their children. 1. In not loving them and supplying their corporal necessities. 2. In not being careful of their Salvation. 3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations. 4. In treating them with too much severity. 5. In not setting them good example. 6. In forcing them in the choice of their state of life.

IV. The Fourth Commandment is broken by masters. 1. In not taking due care as to the life

and conversation of their servants. 2. In not being watchful over them to reprehend their faults, make them say their prayers, go to Mass on The Lord's Day and Holydays, or frequent The Sacraments. 3. In commanding them to do something evil. 4. By treating them injuriously. 5. In not paying them their wages.

*The Fifth Commandment is broken.* 1. By anger, quarrelling, or threatening, or by injurious or reproachful words or actions against our neighbors. 2. By revenge, or deliberate thoughts or desires of revenge. 3. By provoking, striking, challenging, wounding, or being the cause of another's death. 4. By bearing malice, refusing to salute or speak to any neighbor out of hatred or aversion, or refusing to be reconciled to him.

*The Sixth Commandment is broken.* I. By the *hearing.* 1. In willingly giving ear to immodest words, discourses, songs, &c. 2. By taking pleasure in them. 3. By not hindering or discouraging them when in our power. 4. By not avoiding licentious and lewd company.

II. By the *sight.* 1. In looking on immodest objects, as on naked or lewd pictures, figures, &c. 2. In reading or keeping improper books, lending them to others, or neglecting to suppress them when we may.

III. By the *tongue.* 1. In speaking immodest words, or such as, bearing a double sense, are apt to create impure thoughts in others. 2. In relating wanton stories or wicked actions of ourselves or others. 3. By singing unchaste songs, or reciting immodest verses. 4. By soliciting others to any sort of impurity.

IV. By the *touch*. 1. In using indecent actions, or by touching one's self or others immodestly.

V. By *thoughts*. 1. By entertaining impure thoughts wilfully and with delight. 2. By desiring to commit the things thought on. 3. In resolving to commit them.

VI. By *immodest actions*. 1. In committing the sin of impurity, whether effected by soliciting, seducing with promises, or forcing; and whether it be fornication, or adultery, or incest. 2. In sins against nature.

*The Seventh Commandment is broken.* 1. By taking another's goods, and to what value. 2. By retaining what we know belongs to another. 3. By denying our debts, or wilfully delaying payment. 4. By causing any damage to our neighbor. 5. By not paying towards the support of your Clergy according to the custom of the country where you live.

*The Eighth Commandment is broken.* 1. By swearing to, or witnessing, what is false, or defending a false accusation; by condemning the innocent, or discharging the guilty. 2. By detraction, either in laying something false to another's charge, or reporting for truth what is merely doubtful; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person, with a declaration, whether it be done out of levity and indiscretion, or out of malice and ill will; whether in the presence of many, or in a matter of importance. 3. By lying, or speaking what we judge to be otherwise than we say, whether out of custom, or to the considerable prejudice of others.

*The Ninth and Tenth are broken* by all unlawful and wilful desires of impurity and theft, which have been already mentioned in the Sixth and Seventh Commandments.

### THE PRECEPTS OF THE CHURCH.

I. To keep certain appointed days holy, with the obligation of hearing Mass and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins to our Pastor at least once a year. IV. To receive The Blessed Sacrament at Easter or thereabouts. V. To pay to the support of our Pastor. *The examination on these precepts being very easy, we therefore proceed to*

### THE SEVEN DEADLY SINS.

*The sin of Pride consists*, 1. In entertaining too great an opinion or valuing ourselves above our deserts. 2. In publishing what we think good in ourselves that we may be esteemed by others. 3. In arrogance, by attributing to ourselves the good we have not. 4. In presumption and ambition. 5. In contempt of others on account of the good opinion we have of ourselves, and when this contempt is manifested by words or actions, or by being severe and exacting on inferiors. 6. In want of submission to our superiors, by disobeying them, blaming their conduct, or murmuring against them without evidently just cause. 7. In not acknowledging our faults. 8. In contempt of

admonitions and corrections. 9. In discord. 10. In hypocrisy. 11. In curiosity, which inclines us to know things prejudicial to our Salvation. 12. By ingratitude for God's benefits. *The sins of covetousness, luxury, and sloth have been already examined in the Fifth, Sixth, and Seventh Commandments.*

*The Sin of Gluttony.* 1. In eating or drinking to excess, as far as they are prejudicial either to our health or to our reason, or any way scandalous, or of ill example to others.

*The Sin of Envy.* 1. Trouble at the good success of our neighbor, or when we endeavor to do him an unkindness or speak often against him, or create an ill opinion of him in the mind of another. 2. When we rejoice at our neighbor's harm.

*The Sin of Anger.* 1. Not to endure any thing contrary to our inclinations. 2. To suffer ourselves to be hurried away by the emotions of wrath against those that give us any trouble. 3. To proceed to quarrel, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to to be in a capacity of doing so. 4. To refuse to pardon injuries, or to be reconciled to such of our neighbors with whom we have had some misunderstanding or falling out.

### AN EXAMINATION OF SINS WHICH ONE COMMITS IN THE PERSON OF ANOTHER.

1. In doing an evil action in the presence of others, more especially if it be done with a design

to excite others to sin. 2. By forcibly compelling them to evil. 3. In giving aid or assistance to wicked actions by money or otherwise. 4. In sharing in an evil, whether it be in the action itself, or in the profits arising from it. 5. In not preventing evil when one may. 6. By teaching one an evil of which he was ignorant before. 7. By commanding, counselling, soliciting, threatening, or otherwise provoking another to evil. 8. By approving wicked actions, or applauding them that commit them. 9. By boasting of the sins we have committed, or of such as we never did commit. 10. By slighting the good deeds of others, or any way exposing them to ridicule or scorn. 11. By sowing discord amongst others, either by false or true reports, or by endeavoring to keep up a misunderstanding amongst them. 12. By not instructing those under your care, nor reprehending them when necessity requires, but permitting them to live as they please. 13. By not giving fraternal correction and charitable admonition for the preventing of evil.

☞ *There are other particular sins besides these belonging to every state, trade, profession, and calling, upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his duty.*

This examination of conscience may be very proper for those pious Christians who, following the advice of St. Francis de Sales, once every year take a general review of the state of their souls, of their passions, affections, inclinations, habits, &c., in order to see whether they advance or go back in the way of virtue, after having repaired all the defects of the year past by a general repentance and

confession. enter upon their duty again with fresh vigor and spirit, which is a very commendable practice.

## INSTRUCTION ON THE FIRST PART OF PENANCE, VIZ., CONTRITION.

*Q.* When the sinner has recollected all his sins, may he go immediately to Confession?

*A.* By no means: being as yet but half prepared, and that the lesser half too; for, though he has truly examined his conscience and recollects all he has to confess, still he must take time to beg pardon for his sins, stir up his heart to sorrow and contrition for them, and make firm resolutions of amendment for the time to come: without this, what benefit can be received by Confession, which would be nothing but a fruitless ceremony, if not accompanied by a change of heart, detestation of sin, and sincere purpose of amendment?

*Q.* How much time ought we to take for the exciting of this sorrow and resolving upon amendment?

*A.* This *sorrow and resolution of amendment* are so absolutely necessary, and at the same time so difficult, that Rodriguez, one of the greatest masters in spirituality, requires *double the time* for it that is taken for the examination. So that if the whole time necessary for preparing for Confession were divided into three parts, he would have the first spent in the examen and the two others spent in begging pardon, exciting true sorrow, and making resolutions of offending no more. And however some may warmly imagine there can be no danger of their Confession being invalid unless from a want of examination, this author is of another opinion, and fears that there are more Confessions sacrilegious and null, for want of true sorrow and sincere purpose of amendment, than on any other account whatever.

*Q.* What then would you advise a penitent to do?

*A.* Having made his examination, I would advise him by no means to think himself fit for Confession, but rather apply himself to a change of heart by exciting it to true sorrow and contrition, and a serious resolution of amendment.

*Q.* How can this be done?

*A.* By prayer; for however troubled and sorrowful he may appear upon preparing for Confession, yet that true sorrow and contrition which forms a necessary part of this Sacrament is not a *natural* sorrow, but *a gift of God*, not to be obtained but by Prayer. And, therefore, should there be any who, as soon as they have finished their examination, immediately run to Confession, it is to be feared they either wholly neglect the essential part of this Sacrament, viz., *Contrition*, or else tempt God, in rashly expecting so great a favor without using proper means to obtain it.

*Q.* What prayers are proper on this occasion?

*A.* I will here insert some selected out of the most approved books of devotion.

A PRAYER FOR OBTAINING CONTRITION.

LORD, I have now here before me a sad prospect of the manifold offences whereby I have displeased Thy Divine Majesty, and which I am assured will appear in judgment against me, if, by repentance and a hearty sorrow, my soul be not prepared to receive Thy Pardon. But this sorrow and this repentance, O Lord, must be the free gift of Thy Mercy, without which all my endeavors will be in vain and I shall be forever miserable.

Have pity, therefore, on me, O Merciful Father, and pour forth into my heart Thy Grace, whereby I may sincerely repent of all my sins: grant me True Contrition, that I may bewail my ingratitude and grieve from my heart for having offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect, but let it now be Thy gift, descending from Thee, The Father of Lights, that so my repentance may be accompanied by an amendment and a change of life, that, being thus acquitted from the guilt of my sins, I may once more be received into the number of Thy servants. *Amen.*

[*Then let the penitent apply himself seriously to such other prayers and considerations as may be proper for obtaining Contrition, that, whilst he asks of God, nothing may be wanting on his part to obtain it.*]

### PRAYER BEFORE CONFESSION.

Have pity on me, O God, and let me partake of the effects of Thy Great Mercy. I here acknowledge and am sensible of the multitude and enormity of my sins. It is Thou, O my God, perfidious creature as I am, Whom I have offended; it is against Thee that I have rebelled. To follow my pleasures and indulge my passions I have abandoned Thee and lost Thy Grace: I, whom Thou hast created to Thine Own Likeness and redeemed by The Blood of Thy Only Son,

have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits; like them I have forfeited Heaven, my blessed country, and deserved Hell, which I shall never be able to escape without the assistance of Thy Boundless Mercy. The injury I have offered Thee, O Lord, is so great that it caused Thy Son, Jesus Christ, my Savior, to suffer death. How, then, O my God, how can I sufficiently deplore so great an evil? Who will give water to my head and a fountain of tears to my eyes that I may incessantly deplore my misery and malice, and do Penance for my sins?

O Almighty and eternal God, to Whom is due all honor and glory, behold I, a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion, come to Thee, my Creator, my God, my Redeemer, my merciful Judge, and my Savior, accusing myself and laying before Thee all the abominations by which I have blasphemed Thy Sacred Name, transgressed Thy Precepts, contemned Thy Will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused Thy gifts and blessings, despised Thy goodness, neglected Thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty and Thy Commands, I cannot but consider myself as unworthy either to lift up my eyes to Heaven, or appear in Thy presence. But whither, O Lord my God, shall I flee from Thy face? Where shall I conceal myself from Thy anger? Who can restore me to Thy favor? It is only

from Thy goodness that I can expect so great a blessing; for art not Thou my Father, Whose mercies are infinite, and Whose compassion knows no bounds? And I, though unworthy the name of Thy child, acknowledge no other Father but Thee. Wherefore I prostrate myself at the feet of Thy mercy and beseech Thee, by Thy Almighty Power, Goodness, and Wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into Thy favor, O Lord, and confirm me in all good, that my soul, being entirely possessed by Thee, may be prepared for glory. And, that my petition may find acceptance, I appeal to Thee, Sweet Jesus, Son of the Living God, The Advocate and Mediator betwixt us sinners and Thy Eternal Father, humbly beseeching Thee, through that infinite charity which brought Thee from Heaven to the ignominy of The Cross, and Thy Precious Blood spilt thereon, that I may now partake of the benefit of Thy Sufferings and be cleansed from all my offences; that by Thy assistance I may sincerely repent and amend of all my failings; that, dying to myself and the world, I may live only to Thee, and never suffer either passion or pleasure to divide me from Thee any more.

Alas! my Father and my God, how comes it to pass that I should have so often offended Thee? Thou seest, O Lord, neither goodness nor health in me; have mercy, therefore, on me, for I have sinned against Thee. Heal my soul, O Lord, for Thou only art my hope and strength. Alas! my God, how many and dangerous are my wounds,

how great my weakness and misery, for the curing of which Thou wert crucified and slain! And to whom shall I complain of all these my evils if not to Thee, O Lord, the Savior and Redeemer of my soul? Be merciful therefore to me a sinner, Sweet Jesus, for nothing is more pleasing to Thee than to have compassion on those that are miserable. Restore me to Thy Favor, receive me again into Thy Friendship, and cast me not off on account of my offences; for what can I, miserable creature, do but offend? And Thou, O Infinite Goodness, canst pardon more than I can sin. Spare me, therefore, according to Thy Infinite Goodness, and grant me now tears of a sincere repentance that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against Thee, my God, my Creator and Redeemer. Soften my hardened breast, inflame my frozen heart, that I may, with unfeigned sorrow, repent for not loving, nay, for despising and offending Thee. What shall I, most miserable and wicked creature, do, O God, to serve Thee? All my confidence and hopes of mercy are in Thee. Help me, therefore, O Lord, and be Thou the strength of my soul, that I may, from this moment, detest and forsake all my past evils, that I may conquer my passions, reform all my bad habits, and, by a true change of life and manners, be entirely united to Thee, and with Thee live forever. *Amen.*

To Thee, O merciful Jesus, in the bitterness of my soul I come, beseeching Thee to have com-

passion on me and deliver me from my sins: despise not, O God, the cries of Thy lost sheep; reject not the sighs of Thy prodigal child, who desires to return home to Thee and to be received again into the number of Thy servants. I am sorry for all the sins I have committed and detest them here in Thy Presence, because I love Thee above all things, and honor Thee as my Gracious God, worthy of infinite love. And for this reason I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an Exact Confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true Contrition to this my sorrow, may Thy Sacred Passion, O Blessed Jesus, Thy Precious Blood and Infinite Merits, supply all the defects of my weakness; for it is in Thy Death I place all my trust; through Thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverance to the end in the good resolutions I have now made in Thy Presence. As, therefore, it is by Thee I come to the knowledge of my misery, so it is by Thee my good purpose and sorrow for my offences must be perfected. May the fire, therefore, of Divine Love now inflame my soul and consume therein whatever is displeasing to Thy Infinite Goodness. Sanctify my heart, purify my affections and desires, that, dying to myself, I may ever live to Thee, and at length depart this life in Thy Grace and Favor. *Amen.*

☞ *Such as go to Confession over night, or otherwise have leisure, suppose while waiting to get Confession, may use the following Aspirations, either before or after Confession, with benefit to their souls.*

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in Thy Presence; but do Thou have mercy on me and save me.

O God, my chiefest good, how far have I wandered from Thee by my sins! How long have I dwelt at a distance from Thee, in the region of misery, where I had quite lost myself!

Most Loving Father, I have sinned against Heaven and before Thee, and am unworthy to be called Thy child: make me as one of Thy servants, and may I for the future be ever faithful to Thee.

It truly grieves me, O my God, to have sinned and so many times transgressed Thy law; but wash me now from my iniquity and cleanse me from my sin.

I detest my sins, O Lord; I abhor my wickedness; I confess my ingratitude, and now desire to seek refuge in Thy Mercy.

From this moment I purpose no more to offend Thee nor consent to sin: O, let me suffer all kinds of pain and obloquy, nay, even death itself, rather than return to my former course of life and live Thy enemy.

Loving Father, assist me by Thy Grace, that I may bring forth worthy fruits of Penance, and not suffer my sins to go unpunished.

I have wandered like a sheep that is gone astray; but I hear Thy sweet voice crying after me in the most affectionate manner imaginable, "Come, dear soul; thou hast prostituted thyself to many lovers: nevertheless, return to me and I will receive thee." — *Jer.* iii. 1.

II. Now I begin, O Lord, now I begin to live, not trusting in my own strength or in the resolutions I make, but in the multitude of Thy Mercies.

Perfect, O God, the work which Thou hast now begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all Thy gifts! And yet now, with all the tenderness of a Loving Father, Thou recallest me from sin and rescuest me from Hell.

Alas! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended Thee, my Merciful Redeemer, made myself a slave to The Devil, and provoked Thy anger.

O that I had never transgressed Thy Commandments nor fallen into such an abyss of misery and calamity! O that I had never sinned! Happy those souls who have preserved their innocence, and never forfeited that grace they received at the baptismal font!

But now I am resolved, with the help of Thy Grace, to be more watchful over myself, to amend my failings and fulfil Thy Law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through the bow-

els of Thy Infinite Goodness, secure me by Thy most efficacious grace against all my corrupt feelings for the time to come.

Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected Thy helps, contemned Thy visits, and been deaf to Thy calls: Lord, what shall I do, or what course shall I take? It grieves me from my heart that I have ever offended Thee; but do Thou vouchsafe to have mercy on me, O sovereign Lord of my life.

Behold, I am blind and miserable; and without Thee, O God, I can do nothing.

III. I confess myself, O Lord, unworthy of Thy Mercy; but Thy Goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in Heaven for the conversion of a sinner: grant me, then, the grace of a true repentance, and let Heaven rejoice at my amendment.

Thou willest not the death of a sinner, but that he be converted and live: grant me, then, that spiritual life which I want; for behold, O Lord, I sincerely wish to live.

Thou didst come, O dear Redeemer, not to call the just, but sinners, to repentance: behold a most miserable sinner here before Thee: O, draw him most powerfully to Thee.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my iniquities. Sprinkle me with Thy precious blood, and I shall be made whiter than snow. Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my soul, how long turnest Thou Thy face from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay, worse than the prodigal: but do Thou, O Father, vouchsafe to have compassion on me: clothe me with the robes of Thy grace and receive me into the arms of Thy mercy.

Let not Thy Precious Blood, my dear Savior, be shed for me in vain; but may it now bring forth the fruit of a sincere repentance and open me a way to life everlasting.

IV. How great is Thy goodness, O Lord, in having so long spared such a worthless servant and waited with so much patience for his amendment! Ah, what return shall I make for Thy infinite mercies? O, let this mercy be added to the rest, that I may nevermore offend Thee: this single favor I earnestly beg of Thee, O Lord, viz., that I may for the future *renounce my own way to follow Thine.*

Come, Lord, take possession of my heart, and cast out from thence whatever Thou knowest profanes or defiles this Thy temple; destroy and eradicate all that displeaseth Thee, and lay therein the foundation of a new life.

I confess I have sinned; but if Thou wilt, Thou canst make me whole. Heal, Most Loving Father, this my soul.

O that I were free from all vice! that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed and orderly both within and without! But

when shall I be thus happy, when thus pure in Thy sight? Lord, I will labor and take pains to reform myself, and I beg Thy assistance for this work; but if I find not that good effect I desire, I will still persevere in my duty and wait with patience and humility till Thou shalt please to give a blessing to my endeavors. Help me, O Lord my God, and have compassion on my sinful soul. *Amen.*

*Q.* When a penitent has proceeded thus far and has reason to hope that he is truly sorry for and detests his sins, may he then go to Confession?

*A.* Yes; after renewing his *purposes* and *resolutions of amendment;* and, for this end, let him consider how strict a watch and great diligence is necessary for this work; let him also reflect on the *occasions* of his sins and resolve effectually to avoid them; for it is extremely rash to undertake a work and at the same time not consider on the means whereby it is to be effected. Having seriously done this, let him then go to Confession.

OF THE SECOND PART, VIZ., CONFESSION.

*Q.* Are there any particular directions you would have the penitent observe with respect to this part of The Sacrament?

*A.* There are some, recommended by St. Francis de Sales, in his *Introduction to a Devout Life*, which he ought to remember; viz., not to make his Confession consist in *negative* or *general failings*, as is the custom of some, saying, "I have not loved God as I ought; or I have not prayed with so much devotion as I ought; I have not been so patient as I ought;" for in these general accusations there is no particular sin mentioned, nor any thing by

which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same: therefore, he ought to consider what particular reason he has to make these general accusations, and having discovered where the *fault* lies, to accuse himself of it *in particular;* so that, instead of accusing himself of *not having prayed with as much devotion as he ought*, let him see whether the fault lay in admitting voluntary distractions or in not choosing a convenient place, time, &c.; and as he shall find himself to blame, so let him accuse himself. Let him also explain the *motive* or *occasion* of his sins: in the case of untruths, for example, let him accuse himself, not only of *lying*, but declare whether it was out of *vanity*, or in *excuse*, or *for the doing a prejudice*, &c.; and so of his other sins; for by this means he clearly lays open the state of his soul, and the Confessor knows how to prescribe proper remedies for his sins. With respect to mortal sins, he must discover how often he has fallen into each, for otherwise his Confessor can form no judgment of the state of his soul, there being a considerable difference betwixt committing a sin *twice* or *thrice* and *twenty* or *thirty* times. And if he cannot exactly recollect himself as to the number, let him, upon reflection, make the best guess he can, and sincerely confess as near to the truth as he is able. But if the penitent has lived in a sinful state for any length of time and frequently fallen into any particular sin, he need not then think of mentioning the number of his offences, but rather *the length of time* in which he has lived in that sinful state. He must also explain such *circumstances* as change, or at least considerably aggravate, the nature of the sin; for as there is a considerable difference between robbing a church and another place; betwixt cheating or stealing *five shillings* and *five hundred pounds;* betwixt *married* and *single* persons in sins of impurity; betwixt defaming a neighbor out of *malice* or by *heedlessness*, in a matter of *little* or *great* concern; betwixt quarrelling with a *stranger* and a *father;* betwixt *remaining in a sin*, as of anger, revenge, &c., *a quarter of an hour*, *five hours*, *a day*, or *a year;* therefore, the penitent ought, in Confession, to explain these circumstances as distinctly as he can: and should he willingly conceal any of them, *his Confession becomes void* by not sincerely laying open the state of his

soul. He ought also to avoid a detail of circumstances which have no relation to the sins he confesses, and which are therefore unnecessary. He must also be careful not to declare the fault of a third person; for though he does well to consider his own sins, yet he ought not to accuse others. Finally, let him not fail to make an entire Confession of all his mortal sins which, upon due examination, he can recollect, be they ever so secret or infamous, whether in thought, word, or deed: for should he wilfully conceal but one, either through shame or malice, his whole Confession becomes not only void, but sacrilegious, by abusing the Sacrament and lying to The Holy Ghost.

*Q.* I think these directions necessary to be observed; but when I consider the natural aversion we have to confess our hidden faults, I cannot but think that many, through shame, delay going to Confession, or when they go, are tempted to make imperfect and sacrilegious Confessions; what, then, have you to say to such as labor under this temptation?

*A.* When their case is properly considered I can discover no cause for shame; because, though there be shame in the sin, yet there is no reason to be ashamed of the *repentance* and *amendment* of the sin. Now, when a man goes to Confession, he manifests *repentance* for his sins; and if this be so good and acceptable an action as to make The Angels in Heaven rejoice, why should he be ashamed, and not rather approach to the sacred tribunal with joy and comfort? And though he may be under some confusion at revealing his sins to his Ghostly Father, yet no thoughts of shame ought to discourage him from so doing, because his Confessor is bound to secrecy by all laws human and divine, and cannot reveal what is told him in Confession without making himself worthy of death before God and man. Yet there can be no danger of his being scandalized, even though the crimes acknowledged be ever so foul, because, though he must necessarily be concerned, when he knows any one to continue under the guilt of sin, yet he cannot but rejoice when he finds him forsaking his sins, and,

by repentance, returning to a new life. Then it is that, like the father of the prodigal son, he expresses more joy in the return of such a sinner than in the good life of others who stand not in need of repentance; for there is more satisfaction in finding the lost sheep than in the possession of the ninety-nine that never went astray. It being then in the power of a repenting sinner to make Heaven and Earth, God, Angels, and Man to rejoice, I think he can have no reason to be ashamed of so doing. And should he be ashamed, yet still he ought to do it in punishment of his sins, which perhaps justly deserve disgrace and eternal confusion; for who would not choose to blush and be ashamed for one moment before A Ghostly Father rather than be exposed at the last day to public confusion in the presence of Angels and Men, and thus begin a miserable eternity? God always knows his crimes, and if he requires him to expose them to His Minister, it is for their cure; ought he not then to consider it as a singular mercy, that for the pardon of such sins as deserve Hell he should require so little? If a criminal guilty of death were to obtain his pardon on condition of his confessing his crime in private to his judge, would not he be discharged on very easy terms? What reason then has a sinner to complain of the like easy conditions which God here offers him for the remission of his sins, the quiet of his conscience, and the avoiding eternal damnation?

### AT CONFESSION.

Being come to his Spiritual Director, let him kneel down on his right side, if convenient, with his face towards the Crucifix, and having made the sign of the cross, ask his blessing, saying, *Pray, Father, give me your blessing;* then say The General Confession to the words, "*through my most grievous fault;*" and, without further preamble, begin his confession thus: "Since my last confession, which was a week, fortnight, or a month ago, I accuse myself that ——." And having sincerely declared all he can remember, let him conclude thus: "For these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God and Penance and Absolution of you, my Ghostly

Father." Then, humbly bowing down, go on with the rest of The General Confession, "*Therefore, I beseech The Blessed Virgin Mary*," &c. Having thus finished what depends on him, let him attentively listen to the advice of his Director, and when he gives him absolution endeavor to humble his heart with all possible sorrow and contrition.

## INSTRUCTIONS AFTER CONFESSION.

*Q.* What should the penitent do when he returns from Confession?

*A.* He ought to retire a while, and after returning thanks to God for the benefits received in this Sacrament renew his good purposes and resolutions, reflect on the obligation he is under of avoiding all the sins he has confessed, and embrace the means for the amendment of his failings, but especially of those he apprehends to be most dangerous, and to which he *finds* himself most subject; for the person who, as soon as he has done his Confession, thinks no more of his sins, nor of the danger he is in of relapsing, nor of the means he is to use for avoiding them, does his work by halves, and will soon find it undone. Therefore he ought to humble himself in the presence of Almighty God and most earnestly pray for grace and strength whereby he may be enabled to acquit himself of his duty, fly the occasion of sin, and resist all temptations to evil. Then let him resign himself to The Divine Protection, and not depart till he has begged pardon for all the defects in his present or past Confessions, to be supplied through the infinite merits of Jesus Christ.

*Q.* Then you do not approve of those who, as soon as they return from Confession, turn their thoughts immediately to other affairs, or engage in unnecessary conversation, &c.?

*A.* If there be any that do so, without being compelled by some extraordinary accident or circumstance, besides the great indecency, I look upon them as failing in all

those points of their duty before mentioned: and as they expect the grace of God for the amendment of their sins, they are bound to adopt a better method.

## PRAYERS AFTER CONFESSION.

RETURN Thee thanks, O loving Father, for having admitted me to this Sacrament, wherein, suffering Thy Mercy to take place of Thy Justice, Thou hast cast all my sins out of Thy Sight. Grant me now Thy Grace, O Lord, that, by a sincere and perfect Contrition, my repentance may be like that of David and Peter, that my offences being effectually remitted, I may hereafter continue faithful in Thy Service. But this I cannot do unless with the aid of Thy Grace: for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness and inability to do any thing that is good or acceptable to Thee. The only consolation and confidence I have is to raise up my eyes to the tears and sufferings of my Savior, that, Thy Justice being appeased thereby, Thou mayest open to me the gates of Thy Mercy and receive me into Thy Favor. Look down therefore on me with an eye of pity, and have compassion on my miseries. O meek and merciful Lord, strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters — the waters of a Sincere Contrition, wherewith my soul may be cleansed and purified. Perfect the work Thou hast

begun in me, for I am Thy creature; and grant that the Confession I have made may be acceptable in Thy sight, and that whatever is wanting towards its perfection through my weakness may be supplied by Thy infinite goodness and mercy. Thy Mercy, therefore, I implore, and through it beg pardon of all my sins, firmly purposing in Thy Presence to avoid all that may be displeasing to Thee, and to apply myself with all diligence to the practice of virtue. I hope Thou wilt not refuse me Thy assistance, since Thou, O Lord, hast promised never to forsake those that trust in Thee. Permit my heart no longer to be hurried away by the follies of this life, nor to experience my weakness in my wonted relapses. It is high time I should be converted from my evil ways, forsake my errors, and amend my failings, since hitherto, alas! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command, therefore, O Sovereign Lord, my rebellious heart, and incline it to a compliance with Thy Law. Subdue all my passions, rule my affections, direct my desires, strengthen my good endeavors, and give ear to Thy unworthy servant. Let not my wickedness make Thee forget Thy Goodness; for, though my sins cry aloud for justice, yet Thou still hast mercy, whereby Thou canst save and once more receive me into Thy Favor, my God, my Lord, and all my hope, Who livest and reignest forever and ever.

O God of Mercy, having now, through Thy Gracious Goodness, disburdened my conscience of the guilt wherewith it was oppressed, and, in

the humblest manner I was able, discovered all the sins I could recollect to Thy minister, my Ghostly Father, I most humbly beseech Thee to accept this Confession, and forgive me all my trespasses, as well those I have forgot as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Savior, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending Thee for the future. If the just man fall seven times, how much more reason have I to be watchful of myself, O Lord, and to fear that I shall not be steadfast in my resolutions, having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through Thy Merciful assistance, never to consent to any mortal sin, from which I humbly beseech Thee to preserve me whilst I live; and as to my venial sins and imperfections, I resolve to strive against them, and hope, through Thy Goodness, at length to amend them. For this end grant me Thy Grace, Sweet Jesus, to be diligent in examining my conscience *every night*, and each morning happily to begin the day by offering to Thee the first fruits of all my actions, that the rest of it may be incessantly employed to Thy Glory. As to the penance enjoined me, I humbly crave Thy Assistance for the remembering and performing it as I ought, and that I may never forget my resolutions, or lay aside my endeavors of

changing my life, till at length I become a true penitent, and put on the new man, that so, through the merits of Thy Blessed Passion, I may here obtain the full pardon of my sins, and hereafter life everlasting. Grant this, O my Lord and Savior Jesus Christ, Who, with God The Father and The Holy Ghost, livest and reignest, world without end. *Amen.*

### OF HABITUAL SIN.

*Q.* Is there any thing else belonging to this part of The Sacrament?

*A.* Nothing; and yet, since Penance was ordained for the amendment of life, I cannot refrain from repeating this advice to the Penitent before he concludes — to make a short reflection on the sins he has committed, and the *means* whereby he is to endeavor at an effectual amendment. Wherefore, suppose he had accused himself of *neglect in saying his prayers*, will his resolution of amendment be to any purpose if, when he goes next to prayers, he takes no more care than formerly? Or, suppose he has accused himself of offending in words, by *lying*, *swearing*, *detracting*, or *indecent language*, must not he, when he comes next into company, think something of the failings to which he has been subject, and strive to amend them by keeping a strict watch over himself? otherwise, what becomes of all his good purposes of amendment? Or, if *company*, *bad books*, *plays*, or *games*, have been the occasion of his offending God, what will all his Confessions and resolutions avail if afterwards he takes no care to forsake them and cast them off? Will it not be evident that his repentance was not sincere? It is therefore necessary that the Penitent should daily make the review of his conduct, which ought to form a part of the examination of his conscience *every night*, as there can be no better method of putting the sincerity of his repentance, or validity of his Confessions, to the proof, than by thus inquiring whether he takes the necessary precautions against relapsing into the same sins again; for, if

he exhibits little, or perhaps none, of this diligence in his conduct, he may then justly suspect that neither his repentance nor Confession has been so well made as they should be. It may not, indeed, be always in his power to amend; but surely he can have no excuse, if he does not at least *desire and use his utmost endeavors* in order to it.

*Q.* What think you then of such as accuse themselves of habitual sins as often as they go to Confession? Are their former Confessions invalid because they relapse into the same sin again?

*A.* If they use the means recommended by a prudent Director to subdue them, and are concerned and afflicted to find themselves so frail, their Confession may be good and valid. But if those who are subject to *swearing, cursing, drinking*, or any other vicious customs, go to Confession, pretend to repent, and resolve upon amendment, and afterwards use not the proper means for overcoming those vicious habits, such, I am persuaded, have just reason to suspect their repentance to be false. And should they presume frequently to approach This Sacred Tribunal, and still repeat the same mortal sins over and over again, without due care and pains for their amendment, they ought to be dismissed without Absolution, never again to be admitted, till upon sufficient trial they give evident proofs of their *sincere desires* and *endeavors* of reforming their lives: and till this has been manifested in two or three Confessions, it may be very proper not to allow them to approach the Holy Communion. All this is to be understood of *the habit* of mortal sin.

*Q.* Before we quit this subject, tell me what advice you have to give those tender sort of Christians who, though desirous to do their duty, yet, upon the least oversight or imperfection, are so peevish, angry, and dejected as to conclude all their endeavors to be to no purpose?

*A.* Such persons want patience and meekness towards

themselves. Their dejection originates generally in a certain pride which makes them troubled to see themselves so imperfect. Let these persons, therefore, be heartily sorry for the faults to which they are subject, and take pains to amend them, not in the spirit of anger, but of meekness; for such a repentance is the most acceptable and efficacious. And if they perceive themselves not to mend so quickly as they could wish, let them from thence learn to humble themselves the more, and firmly resolve to persevere in their good endeavors till God shall please to give them a blessing. *See St. Francis de Sales on this subject, Introduction to a Devout Life, part* iii. *c.* 9.

*Q.* I have one question more to ask: suppose a person, after due examination, cannot recollect some of his sins, or should forget them whilst at Confession, are these likewise forgiven by The Sacrament?

*A.* Certainly; for since he would then willingly have confessed them, if he had remembered them, it is not to be questioned but God, Who knows the sincerity of his heart, will accept of his good desires and grant him a full discharge.

## OF THE THIRD PART OF PENANCE, VIZ., SATISFACTION.

*Q.* What do you mean by Satisfaction?

*A.* The performance of The Penance enjoined The Penitent by his Confessor, which, through the merits of Jesus Christ, may be accepted by God, in order to satisfy the injury offered to Him by every sin he has committed.

*Q.* How is this Penance to be performed?

*A.* In the spirit of true humility, repentance, and devotion: therefore, those who perform it in a careless and indifferent manner, who are ignorant of the obligations of a Penitent, or insensible of the mercy of God in the remission of their sins, can expect but little assistance from Heaven

for the prevention of future relapses. What judgment, then, can they form of themselves, who, before they have performed their Penance, relapse into their wonted coldness and wilful negligence, and only seem to quit the Confessional to beget matter for a new Confession?

*Q.* Ought a Penitent to perform any other penance besides that which is enjoined him at Confession?

*A.* Yes: because the penalties enjoined in Confession are much inferior to the punishment due to our sins, and, therefore, when he hath performed his penance, he hath still reason to apprehend more punishment from divine justice, for which reason (according to The Council of Trent), *the life of a good Christian ought to be a perpetual penance.* The True Penitent daily renews the detestation of his sins, and often imposes some penance on himself, either by the recital of some prayers, giving alms, or abstinence as to *eating, talking, seeing, diversion*, &c., for the making satisfaction for the injuries done to God. In the same penitential spirit he submits to all the evils of life, offering up to Almighty God all his distempers of body, troubles of mind, disgust, losses, necessities, afflictions, either public or private, and especially all the pains and hardships he is obliged to suffer in the state wherein God had placed him; for these being so many penances appointed by God for his punishment, there can be no doubt that the bearing them patiently is a most acceptable satisfaction to the divine justice. Now, as this method is profitable for all Christians, so it seems most necessary for such as have contracted an ill habit of falling into any sort of sin; for, if they sincerely desire to subdue it, they can apply no means more effectual than to add to their good purposes and endeavors certain penalties to be inflicted for every time they fall into it; suppose, for example, there were appointed for every offence a quarter of an hour's reading of a good book, or praying, or giving alms, or some self-denial, which every one in their own circumstances might find proper, might it not be reasonably hoped that this would gradually awaken their care, make them more watchful over their words and actions, and

at length restrain them from offending? Besides, since Almighty God often makes use of his scourge to awaken sinners and deter them from pursuing those evil courses, surely it cannot be amiss for Penitents to follow the course of His Divine Providence, and hope their endeavors will be finally crowned with success. This their diligence will, at least in some measure, assure their Ghostly Father that though not thoroughly reclaimed, yet they sincerely desire it; and who can doubt but they who thus endeavor to amend, though they may for a time find it difficult to conquer their perverse inclinations, yet will at length be favored with succor from above, and, by the help of divine grace, be proof against all the assaults of the enemy. Thus having concisely stated the principal duties of those who desire to approach worthily to The Sacrament of Penance, I hope that as many as make use of them will find their recompense in the full remission of their sins.

## INSTRUCTIONS FOR COMMUNION.

### CHAP. 1. — *Of General Preparation before Receiving.*

*Q.* When a person has, by Good Confession, received Absolution and obtained pardon of his sins, may he then go immediately to Communion?

*A.* There may be circumstances in which he may be allowed; but it ought never be done by those who have an opportunity or liberty of doing otherwise; and therefore I cannot but greatly disapprove of the practice of those who run immediately from The Confessional to The Communion Table without making any particular preparation for this most holy duty.

*Q.* What may be your reasons for disallowing this practice?

*A.* Because, though Confession be a preparation for receiving The Blessed Sacrament, yet there is another prep-

aration for those who desire to partake of the fruit that may be gathered from this tree of life; and such as neglect to add this latter preparation to the former, are deprived of the better part of this fruit.

*Q.* What time do you require between Confession and Communion?

*A.* Father Lewis of Grenada thinks it proper for a Penitent to go to Confession three days before he intends to communicate; and this may be very profitable for such as are subject to any habitual sin, that, in the mean time, they may put their good purposes of amendment to trial; for, believe me, those who dare not trust their good endeavors, under the assistance of divine grace, so long, will, I fear, prove no extraordinary communicants by going sooner, as they seem not to think of taking much pains in order to amend their lives.

*Q.* But for others, who are subject to ordinary failings, what do you advise?

*A.* It is a very good practice to go to Confession the evening before, and communicate the morning following. The Vigils and Eves of Festivals are penitential days, and seem intended by The Church, not only for fasting, humiliations, and prayer, but likewise for Repentance and Confession; and I would advise those who have the opportunity of so doing not to fail complying with this intention of The Church, instead of putting off their Confession till the very day of The Festival, by which they shorten the time of preparing for Communion, and are on great solemnities employed in the works of penance, instead of performing acts of *joy, praise*, and *thanksgiving*, which is most certainly inverting the order of things.

*Q.* But what must they do who have not this opportunity?

*A.* My advice is, that such as cannot go conveniently over night to Confession should go *as early as possible* the next morning; that so they may be more at leisure to em-

ploy their thoughts in preparing for Communion, and make one work of both.

*Q.* What think you of those who, having but little leisure, employ the time betwixt Confession and Communion in saying their penance?

*A.* Such as go over night to Confession do well to perform their penance that evening; but as for those who are straitened in time, I think that after Confession they should wholly employ their thoughts towards disposing their souls to Communion, and defer their penance till afterwards; though not put it off too long, or neglect it, for it seems very improper to go to Communion reciting The Penitential Psalms, which require a more peculiar sort of devotion to prepare our souls for that divine banquet.

*Q.* What think you of those who, between Confession and Communion, are agitated with fear and solicitude lest they should have omitted something in Confession; so that though they regularly apply themselves to prepare for Communion, yet this thought continually perplexes them, even at the moment of Communion?

*A.* Such, certainly, stand in need of a Discreet Director, to deliver them from so mischievous an indiscretion; for though it be the indispensable duty of a penitent, after a diligent examination of conscience, to make an entire and sincere Confession of his sins, yet after Confession, when his mind should be occupied in preparing for the Communion, a voluntary admitting of such solicitous thoughts, under the color of fearing to go to Communion unprepared, is only a bait of the enemy, by which many are caught who might have communicated worthily, if such thoughts had not in some manner rendered them unprepared

*Q.* But if, after Confession, any mortal sin should come into his mind which, till then, he had

forgot, ought not he to return to his Director and confess it before he communicates?

*A.* Certainly; but there is a great difference between him to whom this happens by accident and the other you spoke of before, who is of so anxious a temper as never to have done confessing; who starts at every fancy, and is so much disturbed as to imagine every flying thought a mortal sin. Such a one ought to be restrained from going again to Confession, and encouraged to rest satisfied with acting according to the directions of his Ghostly Father, as the best rule he can follow; because, while he is conscious of being subject to unreasonable frights, he has just reason to suspect his own judgment; and on whose judgment ought he then to depend, if not on that of his Ghostly Father, whose office it is to direct those under his care?

## Chap. 2. — *Instructions on the devotion proper before receiving The Holy Communion.*

When a person, by a Good Confession, has cleansed his soul from sin, and taken effectual care not to introduce The Author of light into a place of darkness; when he has endeavored, by prayer, meditation, and other holy exercises, to free himself from all affections to venial sin; when his heart is not agitated by passions or affections of any kind, which may prevent the sole application of his thoughts to Jesus Christ (for, though these defects may not render him altogether unworthy, yet they considerably diminish the fruit of The Holy Communion, by producing effects which are prejudicial to the soul); when a person, I say, has attained thus far, let him then apply himself to such devotions as seem more immediately to dispose his soul for receiving The Holy Communion. First, then, let him reflect that the intent wherewith he is to communicate ought to be the very same which Christ Himself had when He instituted The Sacrament, viz.: "*That He might abide in us and we in Him;*" that so, by receiving The Blessed Sacrament, he may imbibe the spirit of Christ, and be transformed into Him; that is, live as He lived, with the same Charity, Humility, Patience, Obedience, Poverty of spirit, &c., that,

being thus dead to sin, the life of Christ may be fully manifested in him. To this general intention he may add some particular end; as to obtain grace for the subduing of such a passion, resisting such temptations, advancing in such a virtue, in thanksgiving for such blessings, &c.; but never omitting, as often as he communicates, to renew the memory of Christ's Passion, and return him thanks for the inestimable benefits of our Redemption.

*Q.* Having thus proposed to himself the end for which he is to communicate, what is he to do next?

*A.* He must think of putting his soul in such a state as may render it a becoming and acceptable habitation for the divine guest whom he intends to receive; for though his soul may, by Confession, be purified from the filth of sin, yet it still ought to be adorned in a suitable manner: as when a palace is preparing for the reception of a prince, is it not essential to cleanse it from all that is filthy and unbecoming, and also to decorate it with such furniture and ornaments as are suitable to its illustrious inhabitant? In like manner, when a soul is preparing to become the palace of The King of Heaven, it may have all its filth indeed cast out by Contrition and a Good Confession, but where is the royal furniture and ornaments for the abode of The Divine Majesty?

*Q.* Certainly this is very necessary; but what are these ornaments?

A. They must be spiritual ones, for such are most acceptable to God; and since he has exhorted us to believe in Him, trust in Him, and love Him above all things, therefore, before a Penitent goes to Communion, he should for some time exercise himself in these divine virtues, that so, when The Lord enters into his soul, he may find it animated by Faith, elevated by Hope, and inflamed with Charity; for these are the ornaments and the furniture most proper for a soul that desires to give her Lord a grateful and acceptable entertainment. To these may be added acts of Humility, Fear, Thanksgiving, &c., which will serve as addi-

tional embellishments to adorn, or as incense to perfume the house wherein The Heavenly Guest is to be lodged. To assist you on this occasion, I will here lay before you a form, according to the most approved authors, whereby these virtues may be practised, which you may use according to your devotion and leisure; not in a cursory manner, but with all possible attention and recollection; for it must ever be remembered that The Sacraments work their effects according to the disposition of the receiver, so that it is here as with those who go to fetch water from an inexhaustible fountain, every one brings home according to the measure of the vessel they carry with them. If, then, you desire plenty of grace, see that you carry a heart well prepared, and so large as not to be satisfied or filled with any less than God Himself: and whilst you recite these prayers with your lips, endeavor to engrave them in your heart in the most affectionate manner.

## AN ACT OF FAITH.

ORD Jesus Christ, I firmly believe that Thou art really present in The Blessed Sacrament: I believe it contains Thy Body and Blood, accompanied by Thy Soul and Divinity. I acknowledge these truths; I believe these wonders; I adore Thy Power that has wrought them; I praise Thy Infinite Goodness that has prepared them for me; and, with David, I say from the bottom of my heart, "*I will praise Thee, my God, with my whole heart, and will recount all Thy Admirable Works; I will rejoice in Thee, and bless Thy Holy Name.*" In this Faith, and with this acknowledgment, I presume to approach this Adora-

ble Banquet, wherein Thou bestowest on me the divine food of Thy Body and Blood, to satiate my soul with Thyself and Thy Holy Spirit. Grant, O Jesus, that I may approach Thee with such a profound sense of Reverence and Humility as are due to Thy Infinite Majesty. Who am I, O my God, that Thou shouldst work such wonders for my sake? Grant, O Lord, that I be not altogether unworthy of them, and that I may now receive Thee with a pure heart, a clean conscience, and a sincere and Lively Faith. Pardon my sins which have rendered me most unworthy to approach Thee; I detest them from the bottom of my heart, because they are displeasing to Thee, my God; I renounce them forever, and promise to be faithful to Thee. Take courage, then, my soul, raise thyself up, go and receive thy God, and with Him all the favors He has prepared for thee in this Divine Sacrament.

### AN ACT OF HOPE.

In Thee, Sweet Jesus, I place all my hope, because Thou alone art my Salvation, my Strength, my Refuge, and the Foundation of all my Happiness: and were it not for the confidence I place in Thy Merits, and in the Precious Blood wherewith Thou hast redeemed me, I would not presume to partake of this Banquet. Encouraged, therefore by Thy Goodness, behold I come to Thee as a poor and infirm sheep to its shepherd; as one sick to his physician; as a condemned criminal to his powerful intercessor; that, as the true Shep-

herd of my soul, Thou mayest strengthen me: heal me as my physician; and as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke Thee, Who art the abyss of all goodness; for though my sins are innumerable and very grievous, yet they are but light and trivial when compared to Thy Boundless Mercy and the Infinite Ransom of Thy Blood. It is in this mercy, then, O Lord, that I put all my trust, and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in Thee. Have pity therefore on me, my Jesus, and save me, for Thou forsakest none that place their hopes in Thee.

### AN ACT OF CHARITY.

How strong was the force of Thy Love, my Dear Redeemer, when, being about to depart out of this world to Thy Eternal Father, Thou providedst for us this Divine Banquet, enriched with the sweetness of Heaven and delight of Angels! Ah, it was through the wonderful effects of Thy Divine Goodness that Thou didst humble Thyself to such an excess for our Redemption as to take upon Thee the infirmity of our nature. And is it not through an infinite excess of Thy Love that Thou hast left us Thy Body and Blood for the food and nourishment of our souls, that, as Thou didst unite Thyself to our humanity, so we might here be made partakers of Thy Divinity? In return for this Thy Infinite Love, I desire to love Thee, my Jesus, who art my only comfort in this place of

banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. I love Thee, my God, with my whole heart, with my whole soul, with all my mind, and all my strength; and wish that, as every moment is an increase of my life, so it may be also of my love towards Thee. I desire, with all the affections and powers of my soul, that, as the utmost thanks are due, so they may be returned to Thee by all the Faithful, for this divine food, which is our refreshment, support, strength, and defence in all our miseries; and that my love may never cease, inflame my heart with the fire of Heaven, that it may continue burning till nature and corruption, being weakened and consumed, I may at length be transformed into Thee. Come, O Lord, hasten to release me once more from the bonds of sin, and prepare me for the blessing Thou art now about to bestow on me.

### AN ACT OF DESIRE.

As the wearied hart thirsts after the fountains of water, so doth my soul pant after Thee, my Savior, my Lord, and my Jesus. It ardently loves to drink of those fountains which Thy love has opened for its comfort and relief. Tired, therefore, of my own evil ways, I now return hungry and thirsty, crying out aloud, Have mercy on me, O Son of God, and permit me to taste of Thy Banquet, that my soul may be refreshed. O that I had the affections of the Heavenly Spirits, that my soul might truly languish after Thee, The Fountain of Life, of Wisdom, and of Eternal Light, the

impetuous torrent of Celestial Happiness! O that my soul did truly hunger after Thee, The Bread of Angels, The Food of Blessed Souls, and that all that is within me might be delighted with the taste of Thy sweetness! I here despise all human consolations, that I may be comforted by Thee, my only Good, my God and Savior, Whom I love above all things, and desire to entertain within my breast with as much devotion and affection as is conceived by Thy Chosen Servants who now sit at Thy table of Celestial Bliss. And however I may have been hitherto wanting in my duty, or unjust to Thee, in misplacing my affections, I now forever renounce my folly and weakness, and from my heart request that, for the future, my joy, my belief, my treasure and rest, may be entirely centred in Thee. May I never desire any thing besides Thee; and may all things seem contemptible and as nothing without Thee, my God.

### AN ACT OF THANKSGIVING.

Who am I, O God of infinite goodness, that Thou shouldst permit me to partake of this Bread of Angels? How have I found such favors in Thy sight as to be the subject of so unspeakable a mercy? Come, all ye Angels and Saints of God, and I will recount to you what great things our Lord has done for my soul. He has raised me out of the dust and delivered me from the bonds of sin; he has told me not to be dejected nor fearful, for that Himself will be my support and my strength; and though I have most unworthily for-

saken Him by my repeated follies, yet behold He calls me back again, and invites me to partake of the Bread of Life, that, as he made me, so I may ever live by Him. What thanks can I give Thee, O merciful Jesus, Savior of the world? What return shall I make Thee for all Thou hast done for my soul? Were I to give all I have in acknowledgment of Thy Love, it would still be as nothing; for Thou, Lord, hast plentifully poured Thyself upon me, and even given me all that Thou art — Thy Body, Thy Blood, Thy Soul, Thy Divinity; and if, in thanksgiving for Thy Mercies, I were to lay before Thee my body and soul, my life, liberty, and all I possess, what would they be when compared to the blessing Thou hast here bestowed on me? what to the debt we owe, which is in some kind equal to what I receive, infinite as Thyself? O God, how far is this above my means? I have, however, one great request to make (for Thou art good and merciful, and knowest my poverty), that Thou wouldst vouchsafe to accept this little offering I present Thee in the sincerity of my heart, saying, with the Spouse in the Canticles, "*My beloved to me, I to my beloved.*" Thou hast mercifully given Thyself to me for the food of my soul; and now behold I offer Thee all that I have, all that I am, all that I possess: to Thee I make a full surrender of them all, that, being wholly thine, I may now no longer have any part of myself.

### AN ACT OF FEAR.

Being now invited by Thee, Sweet Jesus, to

come and partake of Thy Banquet, I could cheerfully obey Thy call and receive Thee with all the love and affection of my soul if the consciousness of my wickedness did not make me tremble. My sins always upbraid me; and when the voice of St. Paul strikes my ear, "*He that eats and drinks unworthily, eats and drinks his own damnation*," how can I but tremble at the thoughts of approaching Thy table? Alas! if I allow myself but the liberty to think, I am confounded, to consider that, having so often received this Divine Food, I should yet remain so frail and miserable, or that my heart should be so little fixed on Thee as to be instantly wandering amongst vanity and folly, and seem more fond of the empty satisfaction of creatures than of Thee, my only Happiness. I have frequently resolved to amend, and as often sought to make a new covenant, receiving Thy Precious Body as the pledge of my engagements; and yet, where do I remain but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved? And yet, O God, how little pains do I take to recover from this misery and return to Thee, to Whom I have so repeatedly promised to be faithful! These thoughts encompass me, O Lord, on every side, and cause me to fear that what Thou hast mercifully ordained for my Salvation I should now receive to my judgment and condemnation. What course, then, shall I steer in the midst of such difficulties? Shall I fly from before Thy face like desponding Cain? or, with Adam, hide myself because at the hearing of Thy voice I be-

hold myself naked and destitute of all that is good? No, my God; suffer me rather to fly to Thee for succor and refuge, because I know Thy Mercy exceeds my misery and Thy Goodness surpasses my wickedness. If I am defiled, infirm, and naked, Thou canst cleanse me, cure, and clothe me. To Thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of Thy Clemency, still hoping that, notwithstanding my unworthiness, Thou wilt pardon my iniquities, heal my infirmities, and clothe me with Thy Grace. For this end, O Lord, disengage my heart from all that divides me from Thee or distracts me in my duty; for I own that, in all that tempts me, there is nothing but vanity and affliction of spirit. O, may my soul no longer relish any other sweetness than that of Thy Presence; may it now no longer admire any thing but the greatness of Thy Infinite Love, or look for contentment in any other object but in Thee alone, The God of my heart.

### AN ACT OF HUMILITY.

O Immense, Powerful, and Incomprehensible God, who am I that Thou shouldst vouchsafe thus to come to be my food and to take Thy habitation within my soul? It is in this I conceive something of Thy Infinite Goodness and Mercy, and my own miserable baseness and ingratitude. Thou art The King of kings and Sovereign Lord of the universe, at whose presence the earth trembles. Thou art the Fountain of Holiness, in whose sight the Angels themselves are not pure. Thou art the

Bright Sun of Eternal Day, Who dwellest in light inaccessible. But as to myself, what am I but a poor worm of the earth, subject to innumerable miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of eternity? How, then, dare I approach Thee, who am thus miserable and unprepared? With what confidence can I appear before Thee, Most Just Judge, in whose presence the very pillars of Heaven tremble? — I, who by my sins have run astray from Thee, though Thou art present in every place; I, who have polluted my soul, espoused to Thee in baptism, with filth and wickedness, abandoning Thee, my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and, by Thy Grace, plentifully furnished me with the means of obtaining Eternal Happiness; and how ill a return I made for these blessings, by living in sin, and not being solicitous to please Thee, but rather to satisfy my own corrupt inclinations! Thou hast prepared for me a Banquet of heavenly sweetness, and I have longed after the flesh pots of Egypt. Yet still, O my God of infinite goodness, behold I, who am nothing but dust and ashes, presume to speak to Thee. Receive, then, Thy unworthy servant into the compassionate arms of Thy Mercy, since with so much love and solicitude Thou hast labored for my conversion. I am now sensible, O my God, that without Thee I am nothing nor can do any thing, and that, without the aid of Thy Grace, there is neither life nor salvation for me. Cast, therefore, all my sins out of

Thy sight, and, with the tenderness of A Loving Father, extend Thy arms to receive an unworthy child who returns to Thee, and let me effectually experience the truth of the prophet's words, that "*A sacrifice to God is an afflicted spirit*," and that "*Thou wilt not despise a contrite and humble heart.*"

A PRAYER BEFORE RECEIVING.

JESUS, it is with fear and trembling that I approach Thy Banquet, having nothing to confide in but Thy Goodness and Mercy; being of myself a sinner, destitute of all virtue. I fly under the wing of Thy Paternal Protection, hoping Thou wilt be my Savior, though I dare not appear before Thee as my Judge. To Thee I expose all my wounds, to Thee I discover all my shame. My sins, I confess, are so innumerable and enormous as to make me despair, if Thou didst not encourage me to hope in Thy Mercies, which are infinite. Look, therefore, on me with the eyes of compassion, O Lord Jesus Christ, Eternal King, God and Man, Who was crucified for the sins of men. Have mercy on me, Thou Inexhaustible Fountain of Goodness. Hail, saving Victim, offered on the cross for me and all mankind! Hail, Generous and Precious Blood, flowing from Thy wounds, and washing away the sins of the world! Remember Thy creature, O Lord, whom Thou hast

redeemed by Thy Death. I am truly sorry for my offences, of which I am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in soul and body, I may worthily approach The Holy of Holies; and grant that Thy Precious Body and Blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

ANOTHER.

O Almighty and Everlasting God, behold I come to partake of The Adorable Sacrament of The Body and Blood of Thy only Son, our Lord Jesus Christ. I come as one sick to the physician of life; as one unclean to the fountain of mercy; as one blind to the light of Eternal Glory; and as one poor and distressed to The Lord of Heaven and Earth. And I beseech Thee that, in the excess of Thy Infinite Bounty, Thou wouldst vouchsafe to heal my infirmities, wash away all that defiles, remove my blindness, relieve my necessities, and clothe me with Thy Grace, that I may receive Thee, The Bread of Angels, King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be available to the Salvation of my soul. Grant that I may so partake of the same Blessed Body which was born of The Virgin Mary in so

worthy a manner as to become a living member of His Mystical Body. Grant, Most Loving Father, that I may hereafter behold Thy Beloved Son, whom I now desire to receive under the sacramental veil of bread, and rejoice forever in His Presence, Who liveth and reigneth with Thee in the unity of The Holy Ghost, One God, world without end. *Amen.*

### AT THE TIME OF COMMUNION.

*Q.* Is there any thing more to be observed at the time of Communion?

*A.* When a person has duly prepared himself, he ought, at the time of Communion, to have regard to two things, viz., the interior employment of his heart, and a reverent exterior comportment of body. As to the first, during the Confiteor, he ought to humble himself in acknowledgment of his unworthiness, being nothing but dust and ashes, and, on account of his sins, rather deserving to be cast out of the sight of God than be admitted to this Banquet. Whilst the Priest gives the Absolution, let him, with the utmost fervor of soul, beg of God to purify his heart by a lively Faith, and confidence in the entire remission of all his sins: and when the Priest holds the Blessed Sacrament in his hands, let him, with the profoundest adoration, pay homage to his Lord and Redeemer. At the repetition of "Domine, non sum dignus," &c., or, "Lord, I am not worthy," &c., let him again, after humbly confessing his unworthiness, place his confidence in the power and goodness of God, going on with these words, "*speak the word, and my soul shall be healed.*" And when he receives The Blessed Sacrament within his lips, then ought his heart to be inflamed with love, accompanied by a lively Faith and firm Hope in the goodness of his Lord; then ought he to adore and praise his God and Redeemer with all the faculties of his soul: for since God condescends to make a heaven of his heart,

by His coming to reside therein, what can he do less than endeavor to supply the part of the Angels and Blessed Spirits who, in the presence of their Lord, fall down and adore Him, giving blessing, and glory, and thanksgiving, and honor to Him that sits on the throne, and to the Lamb forever and ever.

*Q.* How must he regulate himself as to his body?

*A.* 1. He must commence fasting from all kinds of meat, drink, physic, &c., from the preceding midnight, except in the extremity of sickness, when The Blessed Sacrament is received by way of viaticum. 2. As to his dress, he ought to be decently attired, so as to be free from all appearance of vanity, and yet not so slovenly as to be censured for any irreverence or disrespect. Thus habited, in going now to the holy table, every thing ought to be laid aside that may occasion disturbance to himself or others, as book, hat, gloves, stick, &c.; then, taking the towel and holding it up before his breast, without putting it to his mouth, either before or after receiving, let him kneel upright, with his eyes directed reverently downwards. Let him also be careful not to snatch back his head suddenly upon receiving The Sacred Host, nor to bend downwards, nor raise the towel suddenly to his mouth; but in this posture, having his lips moderately open, let him receive it on his tongue resting on his under lip, and so bring it into his mouth: and should a part of The Sacred Host accidentally stick to the roof of his mouth, let him not be disquieted, but let it pass gently down. Having in this manner received The Holy Communion, let him retire for a while, and, shutting out all worldly thoughts from his heart, there treat with his Lord, and not leave Him till he has obtained His blessing.

*Q.* What think you of those who, as soon as The Mass at which they have communicated is finished, retire immediately, or else fall into conversation with some acquaintance?

*A.* I think they betray not only strong marks of a want

of piety and devotion, but also of that love, attention, and respect which is due to their divine guest.

*Q.* But suppose business presses, as is frequently the case with many, particularly servants, who have not their time at command, what can they do?

*A.* I wish there were no others in haste but such as are obliged to be so: but I fear this pretext of business will be generally found no more than an excuse for neglect, tepidity, and indevotion; for what more important business can a Christian have than to treat with his Redeemer concerning the affairs of his soul? Ought not all other concerns, especially at this time, give way to this? That business must be very pressing indeed which will not admit of so short a delay as a quarter of an hour, especially if a man contrives to arrange and lay out his affairs beforehand. Alas! how often does it happen that a person quitting his devotion, thus done by halves, on pretext of haste, meets with a friend, relation, or fellow-servant on his return home, and, by entering into conversation with him, proves evidently that he thinks his business can suffer no prejudice by any delay but such as is occasioned by prayer. However, if it should so happen that he is obliged at this time to quit his devotion, let him remember what he does when interrupted at his dinner, that is, return to it again as soon as he can and finish what he left imperfect.

*Q.* What devotion is proper after receiving?

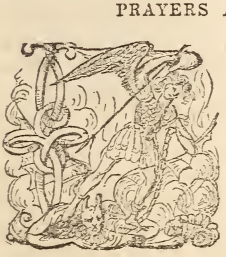
*A.* Such prayers as follow these instructions, if said with attention and devotion. But if a person runs them lightly over, and then rises up and departs without allowing himself time to digest this holy food or to reflect on what he has done, how fruitless must his Communion be! Remember that the end for which a Christian approaches this Holy Table is, that, by receiving The Body and Blood of his Redeemer, "*Christ may abide and dwell in him.*" Can any one, therefore, imagine that this slight, negligent, and disrespectful manner of treating our Lord is the proper means of obtaining the favor of his "abiding and dwelling with him"? If he runs away from his Lord, can he expect

his Lord should abide with him? Attend to the words of the Gospel: "*He that eateth My Flesh and drinketh My Blood abideth in me, and I in him.*" If, therefore, you desire that Christ should abide with you, abide thou in Him. This he absolutely requires; and believe me, those who think it tedious to remain a while with their Lord have too great reason to fear that they no sooner turn their backs on this heavenly guest but he likewise forsakes them.

*Q.* What do you mean by Christ abiding in us?

*A.* That, as a man lives by the food he eats, so a Christian who eats of The Bread of Life, which is Christ, should live by Christ, and have Him abiding in him. So that, having received Christ, he ought now no longer to act according to his passions, but, being quite dead to them, act wholly according to this new principle of life, and make it appear to all men, that it is not now himself, but Christ that lives in him. Now, this supposes an entire change of life and manners; a work so great and wonderful as to require the powerful assistance of that Divine Guest Who comes not only to visit, but likewise to comfort, strengthen, and raise the soul above Himself. Is it not, then, necessary that, after Communion, a person should treat with the Lord about these affairs, lay before Him his necessities, crave his help and grace, consider what he was, what faults he has to amend, and what he ought to be; as likewise the precautions he ought to take against relapsing into his former follies, weaknesses, neglects, sins, and bad habits.

## PRAYERS AFTER COMMUNION.



ORD God, Eternal Father, I return Thee thanks for having out of Thy Pure Mercy, without any desert of mine, been pleased to feed my soul with The Body and Blood of Thine Only Son; and I beseech Thee that this Holy

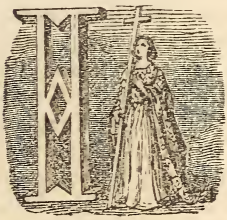
Communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my Faith, encourage me in the practice of good works, deliver me from my vicious customs, remove from me all concupiscence, perfect me in Charity, Patience, Humility, Obedience, and all other Virtues. May it secure me against all the snares of my enemies, visible and invisible; prudently moderate my inclinations, both carnal and spiritual; closely unite me to Thee, The only True God, and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that Divine Banquet where Thou, with The Son and The Holy Ghost, art The True Light, Eternal Fulness, Everlasting Joy, and Perfect Happiness of all the Saints; through the same Jesus Christ our Lord. *Amen.*

ANOTHER.

Inflame now, Dear Jesus, my heart with the fire of pure Love and perfect Charity, that my soul may desire Thee. May all my affections be fixed on Thee, The Eternal Good. May my thoughts ever dwell on the mansions of happiness, and my soul long to be dissolved and dwell with Thee. Grant, O Lord, that I may ever hunger after Thee, The Bread of Angels, The Banquet of blessed souls, our daily and divine bread, abounding with all the sweetness that can possibly delight the taste. May my soul delight to feed on Thee, and be filled with Thy Sweetness, Who art The Bread of Angels. May my soul ever thirst after Thee,

the source of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God. May it ever desire Thee, seek Thee, find Thee, and proceed on till it happily arrives in Thy Presence. May its thoughts be incessantly fixed on Thee. Of Thee may I always speak, and perform all my actions for the praise and glory of Thy Name, with humility and discretion, love and delight, ease and affection; and so persevere to the end. Thus mayest Thou alone be my Hope, my Strength, my Treasure, my Peace, my Food, my Refuge, my Help, my Wisdom, my Portion, and Possession. In Thee may my thoughts and heart ever be so firmly fixed as not to be in the power of any creature to separate me from Thee.

### AN ACT OF PRAISE AND ADORATION AND FAITH.



PRAISE and glorify Thy Blessed Name, O my God, for the many favors Thou hast now bestowed on me, and for all the blessings wherewith Thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from Thee. Alas! was not I most miserably blind, to expect contentment and happiness, when, by my folly, neglect, and indevotion, I removed myself at a distance from Thee? But such was Thy Goodness as to withdraw me from the precipice

whither I was running, enlightening me with Thy ray, and, by the inspiration of Thy Grace, inviting me to return. Thou hast pardoned all my sins, and, to crown all these favors, Thou hast now come to visit me, that Thou mightest forever abide in me, and I in Thee. O my God, be Thou forever blessed for all these infinite mercies. Bless The Lord, my soul, and let all that is within me praise and magnify His Holy Name. Bless The Lord, and see thou forget not the favors He has done thee. He has pardoned all thy offences and cured thy infirmities. He has preserved thee from death, and crowned thee with the effects of his bounty. He has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and, renewing thy forces, grow young, like the eagle, in His service? Let Thy Grace, then, O Lord, be ever at hand to assist me, for the experience of my own weakness makes me fearful; and if Thou support me not, I most certainly shall fall again. Be Thou, therefore, my shield and defence. Grant me a firm and constant Faith, and strengthen it, not only with regard to this mystery, but all other Christian truths and principles of Eternal Life, that by the help thereof I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created.

### OF HOPE AND RESOLUTION.

I adore Thy Infinite Goodness, O Divine Majes-

ty, Who fillest both Heaven and Earth, and art adored by all the Blessed Spirits, Angels, and Saints, who, without ceasing, praise and cry out before Thee : "*Holy, Holy, Holy, Lord God of Sabaoth.*" Is it possible that Thou shouldst condescend to visit the most unworthy of all Thy servants, and desire to dwell within him? If the Heavens, nay, the Heaven of Heavens, cannot contain Thee, how much less this habitation which I have prepared for Thy reception? But Thy Goodness, O great God, knows well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendor of Thy Glory, and condescend to our weak capacity, that so Thou mayest communicate Thyself to us the more freely. This Thou didst, not only at the time of Thy Adorable Incarnation, when Thou madest Thyself like to us, the more forcibly to attract our love to Thee, but also when Thou didst institute this Mystery, wherein Thou gavest Thyself to us for the food and nourishment of our souls, the more closely to unite us to Thyself, and make us aspire to that Celestial Banquet Thou hast prepared for The Blessed in Heaven. O God, grant me the grace, so eagerly to long after this Eternal Banquet that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labor incessantly to prepare myself, till I am happily admitted amongst Thy Guests. There is one resolution which I here make in Thy Presence, viz., to renounce all my irregular and corrupt affections, for they often press me to forsake the way of Thy Command-

ments, and put me in danger of forfeiting my title to Eternal Happiness: but behold I now desire to wean my heart from them entirely, that I may place my whole love and confidence in Thee alone. For this end I am firmly resolved to watch over all my actions, fly from sin, and avoid whatever may be displeasing to Thee. I will labor to work out my Salvation by observing Thy Precepts; and as I have resolved, so I hope to be faithful to Thee. But this resolution I acknowledge myself unable to perform without the help of Thy Grace, which I most humbly implore. O Jesus, save me, conduct me through the ways of Thy Commandments, in which I now begin to walk with courage and perseverance. Incline my heart to love Thy Divine Truths; divert my eyes from beholding vain objects; enliven and strengthen me in the paths of virtue and good works, and attract me so powerfully to Thyself that I may follow Thee as far as Heaven, where Thou livest and reignest for all Eternity.

### OF LOVE.

O my God, what return can I make for so signal a favor, or what shall I do to acknowledge it as it deserves? Is it possible I should not continually love Thee after such manifest proofs of Thy Love? Thou hast loved me to such an excess as to lay down Thy Life for my sake; and shall I not make so small a return to such boundless love as to live only for Thee? Thou hast communicated Thyself at present entirely to me; and shall not I from henceforth remain wholly Thine? Per-

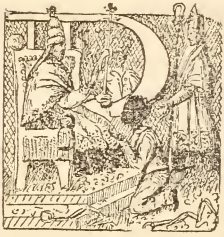
mit me not, O God, to be ungrateful or insensible of Thy Love and my own Salvation: I protest, therefore, in Thy Presence, that I will for the future be faithful to Thee, and never depart from Thee by disobedience to Thy law. I will never forget Thy bounty, nor the favor Thou hast done me in admitting me to partake of Thy Mercy. I will love Thee with my whole heart; for Thou, O Lord, art my Strength, my Support, my Refuge and Deliverer, nay, my God and my all. What is there in Heaven or on Earth I should love in preference to Thee, The God of my heart, the inheritance and only happiness I pretend to? Of Thee I have made choice, and nothing shall prevail on me to make me change.

### AN OBLATION.

What pledge can I give, O my Savior, as an earnest of the love which I have now engaged to Thee? I have nothing worthy of Thee: and if I had, I have nothing but what is Thine on several accounts. But such is Thy Goodness as to be content to accept from us what is already Thine. Wherefore, behold I here offer to Thee my body and soul, which are both now sanctified by the honor of Thy Divine Presence. I consecrate them to Thee forever, since Thou hast chosen them for Thy temple; my body to be continually employed in Thy Service, and nevermore to become an instrument of sin; my soul to know Thee, to love Thee, and be evermore faithful to Thee. Bless, O Lord, the present I here make

Thee. "*Bless, O Lord, this house.*" Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin: for as I am now resolved to serve Thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and, lastly, whatever else may offend Thee.

### A PRAYER FOR PERSEVERANCE.



RESERVE, O Lord, forever in my soul the holy resolutions wherewith Thou hast now inspired me, and grant me grace faithfully to put them in execution. Without Thy aid I can do nothing: I therefore earnestly crave Thy assistance to conquer all the difficulties I may meet with in the way of my Salvation. Regard me with the eyes of mercy, have compassion on my weakness, and strengthen me daily with Thy Grace. O glorious Virgin, unite with me in giving thanks to Thy Beloved Son, Who has restored me to His Grace and refreshed my soul with the Banquet of His Most Precious Body. Offer Him all the grateful service thou didst Him in this life, to supply the defects of my devotion; and obtain of Him that He depart not from me without leaving a large benediction behind Him for my soul.

Holy Angels! ye Ministering Spirits of God! behold The Only Son of The Eternal Father, Whom you adored at His entrance into the world! O, become now petitioners in my behalf, that I may henceforth serve Him with the same spirit and truth as you did whilst He remained on earth, and with the same cheerfulness as you now do in His Celestial Kingdom. All ye men and women, Saints of God, behold here within my breast your Lord, the Origin and Reward of all your virtuous actions, and let all your prayers accompany mine to The Throne, that by His Grace I may follow His steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity. *Amen.*

### THE CONCLUSION.

Graciously hear all my prayers, O good Jesus, hide me within Thy wounds, and there protect me from all my enemies. O, let nothing ever separate me from Thee. Call me to Thee at the hour of my death, that with Thy Saints I may praise Thee forever. And now, Lord Jesus, I go from Thee for a while, but I hope not without Thee, Who art my comfort and the ultimate happiness of my soul. To Thy Love and Protection I recommend myself, as well as my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into Thyself. May we be wholly employed in Thee and for Thee, and may Thy Love be the end of all our

thoughts, words, and actions, Who livest and reignest forever and ever. *Amen.*

*The following Aspirations may not be unseasonable for such as have an opportunity on the Day of Communion.*

I. Enlighten the eyes of my soul, O Lord, with the rays of Divine Faith and Wisdom, that I may ever look on Thee as The Way, The Rule, and The Example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on Thy Bounty, that Thou shouldst thus pursue me with Thy Blessings? Yes, Thou hast created me for Thyself; and mayest Thou alone be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return Thee thanks for all Thy sufferings, and beg that I may ever find a place of refuge in Thy Sacred Wounds against the assaults of all my enemies: imprint the memory of them, I beseech Thee, so deeply in my heart that I may ever love Thee, and in all my sufferings never forget what Thou hast suffered for me.

Take from me all self-love, and grant me a perfect love, that I may hereafter be more faithful to Thee; and suffer nothing for the future to prevent me from a faithful discharge of my duty.

O that I could ever remember Thee, ever think of Thee, and love Thee only! O that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I

might ever abide in Thee! From henceforth I will, with the utmost diligence, seek Thee, my only good; my desires shall be fixed on Thee alone, and all my actions shall be directed to Thy glory.

I resign myself into Thy hands, O God, desiring that Thy Holy Will may be done in me and by me, both now and forever. Be Thou my Instructor, Director, and Helper on all occasions, that I may neither do, speak, think, or desire any thing but what is according to Thy Good Will and Pleasure.

II. Grant Thy servant, O Lord, understanding, that he may learn the way of Thy Commandments, and lay aside all interest besides that of Heaven.

O sweet Jesus, Thou Fountain of Goodness, direct my steps in Thy Paths, and teach me to do Thy Will. Inspire me with courage to take up my cross and follow Thee. Disengage my heart from all unprofitable cares and vain affections; and though I dwell among creatures, yet may I ever live in Thee and for Thee. Grant me true fervor of spirit, and enkindle in my breast the fire of Divine Love, that I may find no rest but in Thee.

How sweet, O Lord, is Thy Spirit! how pleasant to my ear are the words of Thy mouth! O that I could ever be attentive to them and fulfil Thy Law! May I die to the world and all its concupiscences; and let the greatness of Thy Love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am Thy Salvation.

Remember Thou art my Father; have compassion, then, on my distressed soul; clothe it with all virtues and feed it with Thy Grace: for it belongs to a father to be careful of his child.

As it is in Thee I live, sweet Jesus, so it is in Thee I desire to die; and, both living and dying, I will ever profess that Thou art good, and Thy Mercy endureth forever.

III. O sweetness of my life and life of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in Thee.

My God, how long dost Thou permit me to wander from Thee? When wilt Thou consume in me all that is corrupt and contrary to Thy Will? Draw me after Thee, I beseech Thee, that I may walk cheerfully in the way of Thy Precepts. Make me according to Thine own heart, and let my soul be now Thy habitation forever.

My soul without Thee is dry, like earth without water: moisten it, I beseech Thee, with the dew of Heaven, and grant me Thy Blessing from the land of the living. Inflame my heart with Thy Love that it may relish no earthly objects, but entirely depend on Thy Will.

Hail, Dear Redeemer, Whom I now desire to adore with the spirit and affection of Thy Elect: to Thy direction I commit all the motions of my soul.

Ah! when will the day of eternity appear, that, liberated from this prison of flesh, I may join with The Saints in Thy everlasting praise? O sweet light, inflame my heart with the fire of Celestial Charity, and let its divine flames consume me.

IV. O that I could give Thee, Dear Lord, as much praise, glory, and honor as is given Thee by the Angels and Blessed Spirits in Heaven! But as this is impossible, accept at least my desire and good will. Deliver me from every thing that is contrary to Thy Will, and dispose my soul for Thy greater glory.

Into Thy hands I surrender myself, O my Creator, and, laying aside all private wishes, desire to depend on Thee, not only as to the whole state of my body and soul, but also as to all the accidents and events Thou mayest please to appoint for me, asking nothing more but that Thy Will may be done.

If it be more for Thy honor that I should suffer interior desolation, I accept it from Thy hand, convinced that whatever I suffer in my soul for love of Thee is for my good.

O my God, how little art Thou known! how little loved! Come to me, Dear Lord. May the fire of Thy Love, O God, ever burn in my heart.

Let nothing be my comfort but Thou, my Lord Jesus, nor any thing afflict me but my sins and whatever is displeasing to Thy Divine Majesty.

O Blessed Jesus! Life Eternal! by Whom I live, and without Whom I die, grant I may be united to Thee, that in the embraces of Thy Holy Love and Divine Will I may rest forever.

When shall I behold Thee, sweet Lord? when shall I appear before Thy face? When shall I see Thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved and to be with Thee.

## INSTRUCTIONS AFTER COMMUNION.

*Q.* Is it necessary that every one should say their prayers after Communion?

*A.* I think that every one should, after Communion, continue in prayer near a quarter of an hour, and employ this time in the best manner they can for the benefiting their souls by this Holy Food. These prayers may do very well; but in this case let every one adopt the devotion wherewith he finds himself most affected.

*Q.* How ought the rest of the day to be spent?

*A.* In spiritual reading, prayer, in pious and charitable offices and good works; and, consequently, in carefully avoiding vain diversions, uncharitable and unprofitable discourses, and all such company and entertainments as generally expose men to more liberty than is becoming days of devotion.

*Q.* How often would you have one communicate?

*A.* There can be no invariable rule on this point; but that which agrees with most states and conditions is to communicate about once every month. Others oftener, with the advice of their Director; but then let them remember that their life and conversation be answerable to their devotion.

*Q.* Why are Christians to communicate so often?

*A.* That (says St. Francis de Sales) by virtue of this Holy Food they may learn to love God, and be purified from their imperfections, delivered from their miseries, comforted in their afflictions, and strengthened in their weaknesses: and therefore, continues he, there are two sorts of persons who ought to communicate often — the perfect, because, being well disposed, they do themselves an injury in not approaching the Fountain of Perfection; the imperfect, that they may be enabled to tend to perfection; the strong, lest they should become feeble; the feeble, that

they may become strong; the sick, to be healed; the healthy, lest they fall into sickness; those that have not much worldly business, because they have leisure; and those that have much business, because they stand in more need of this spiritual refreshment.

*Q.* What can be the reason why so many receive so little benefit by their Communion?

*A.* It must proceed from a want of due preparation, or from leaving off their devotions as soon as they have received, and not allowing sufficient time for this Holy Food to digest and work its effects in their souls. Be careful, therefore, as often as you communicate, to be as extremely diligent in preparing yourselves as if it were to be your last communion. After you have received, allow yourself sufficient time for prayer; and, when you return home, let it be your care to reform all your evil habits and make use of the graces you have received by means of this Adorable Sacrament. Thus will it contribute to your advancement in virtue and the love of God, and prove an Eternal Blessing to your soul.

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## A PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH UPON EARTH AND ALL THE INTENTIONS OF AN INDULGENCE.

ORD, Eternal Father of our Savior Jesus Christ, Creator of all things visible and invisible, source of all our good, infinitely good in Thyself, and infinitely bountiful, gracious, and good to us, behold we, Thy poor servants, the work of Thy hands, redeemed by the Blood of Thy only Son, come, in

answer to His summons, by His vicegerent, to present ourselves as humble petitioners before the Throne of Thy mercy: we come all in a body at this time, even all Thy people upon earth; and we come in Communion with Thy whole Church in Heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High Priest and Mediator, in Whose Precious Blood we place all our trust. We prostrate ourselves here before Thee, and most humbly beseech Thee to sanctify Thy own Most Holy Name, by sanctifying and exalting Thy Holy Catholic Church throughout the whole world. O Eternal King, Who hast sent Thy only Son down from Thy Throne above to establish His kingdom here amongst us, from whence we might hereafter be translated to Thy Eternal Kingdom, look down, we beseech Thee, upon This Kingdom of Thy Son, which is His Church, and propagate it through all nations and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it Saints for its rulers; enlighten them all with heavenly wisdom, and make them all men according to Thy own heart. Give Thy Grace and Blessing to all the clergy, and dispense among them that heavenly fire which Thy Son came to *cast on the earth*, and which he so earnestly desired should be *enkindled*. Assist and protect all Apostolic Missionaries, that they may zealously and effectually promote Thy Glory and the Salvation of souls redeemed by the Blood of Thy Son. Sanctify all religious men and women of all orders; give them the grace to serve Thee with all perfection,

according to the spirit of their institute, and to shine like lights to the rest of the Faithful. Have mercy on all Christian Kings and on all governors of the people: grant them those lights and graces that are necessary for the perfect discharge of their duty to Thee and their subjects, that they may be true servants to Thee, The King of kings, true fathers to their people, and nursing fathers to Thy Church. Have mercy on all magistrates and men in power, that they may all fear Thee, love Thee, and serve Thee, and ever remember that they are the deputies and ministers of Thy justice. Have mercy on all Thy people throughout the world, and give Thy Blessing to Thine inheritance. Remember Thy Congregation which Thou hast possessed from the beginning. Grant to all Thy children here upon earth the grace to do Thy Holy Will in all things, even as the Blessed do in Heaven. Extend Thy Mercy also to all poor Infidels that sit in darkness and in the shadow of death; to all those nations that know Thee not, and that have not yet received The Faith and Law of Thy Son, their Savior; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after Thine own image and likeness, and redeemed by The Blood of Thy Son: O, let not Satan any longer exercise his tyranny over these Thy creatures, to the great dishonor of Thy Name. Let not The Precious Blood of Thy Son be shed for them in vain. Send amongst them zealous preachers and apostolic laborers endued with the like graces and gifts as The Apostles were, and bless them with the like

success, for the glory of Thy Name, that these poor souls may be brought to know Thee, love Thee, and serve Thee here in Thy Church, and bless Thee hereafter for all Eternity. Look down also with an eye of pity and compassion on all those deluded souls who, under the name of Christians, have gone astray from the paths of Truth and Unity, and from the one fold of the one Shepherd, Thy only Son Jesus Christ, into the by-paths of error and schism. O, bring them back to Thee and to Thy Church. Dispel their darkness by Thy heavenly light; take off the veil from before their eyes with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them a humble and docile heart. Give them an ardent desire of finding out Thy Truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the Devil. For why should these poor souls perish for whom Christ died? Why should Satan any longer possess these souls which by their Baptism were dedicated to Thee, to be Thy Eternal Temple? O Father of lights and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and

excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let The Gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe. Grant to us Thy Peace, O Lord, in the days of our mortality, even that peace which Thy Son bequeathed as a legacy to His Disciples; a perpetual peace with Thee, a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories; of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare: teach them to fight for a Heavenly Kingdom. Remove, O Lord, Thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evils of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to Thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and many other judgments here, and eternal dam-

nation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant Thy Blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give Eternal Rest to the Faithful departed; and bring us all to Everlasting Life: through Jesus Christ, Thy Son. *Amen.*

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## THE LITANY OF THE BLESSED SACRAMENT.

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ORD, have mercy upon us.
*Lord, have mercy upon us.*
Christ, have mercy upon us.
*Christ, have mercy upon us.*
Lord, have mercy upon us.
*Lord, have mercy upon us.*

God The Father, Creator of The World,
God The Son, Redeemer of mankind,
God The Holy Ghost, Perfecter of The Elect,
Sacred Trinity, Three Persons in One God,
Jesus, God and Man, in Two Natures and One Divine Person,
Jesus, our Wonderful God, Who for our sakes

} Have mercy upon us.

vouchsafest to subject Thy Almighty Self to the power of man, by immediately descending upon our altar when the Priest pronounces the words of consecration,

Jesus, our Incomprehensible God, who, though the Heaven of Heavens cannot contain Thy Immensity, yet vouchsafest personally to reside in our Churches and dwell amongst us in a small tabernacle,

Jesus, our Sovereign King, Who, though Thy Throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as ourselves,

Jesus, our Heavenly Physician, Who, descending from Thy Palace of immortal bliss to our houses of clay, to visit us on our sick beds and give Thyself to comfort our sorrows,

Jesus, our Glorious God, Who sittest at the right hand of Thy Eternal Father, adored by innumerable Angels and encompassed with the splendor of inaccessible light,

Jesus, our Gracious God, Who, condescending to the weakness of our nature, coverest Thy Glory under the familiar forms of bread and wine, and permittest Thyself to be seen, touched, and tasted by wretched sinners,

Jesus, our Gracious God, Who, concealing the awful brightness of Thy Majesty under such low and humble veils, sweetly invites us to approach Thy Person, lay open our

Have mercy upon us.

miseries, and deliver our petitions into Thy hands,
Jesus, our Gracious God, Who, to communicate Thy Divine Nature to miserable sinners, humblest Thyself to descend into our breast, and, by an inconceivable union, become one with us,
Jesus, The Bread of Life that came down from Heaven, of which whoever eats shall live forever,
Jesus, The Heavenly Manna, Whose sweetness nourishes Thy Elect in the desert of this world,
Jesus, The Food of Angels, Whose deliciousness replenishes our hearts with celestial joys,
Jesus, The Lamb without spot, Who art every day sacrificed, and yet always liveth; every day eaten, yet still remainest entire,
Jesus, The Good Shepherd, Who layest down Thy Life for Thy Sheep, and feedest them with Thine own Body,
Jesus, Who, in this August and Venerable Mystery, art Thyself become the Priest and Victim,
Jesus, Who, in this Sacred Memorial of Thy Death, hast included all Thy Wonders into one accumulated miracle,
Jesus, Who, in this Admirable Sacrament, has contracted all Thy Blessings into one stupendous bounty,
Jesus, Who, by This Blessed Fruit of The Tree of Life, restorest us again to immortality,

Have mercy upon us.

Jesus, Who, by becoming our daily Food in this life, preparest us to feed on Thee eternally in the next, *Have mercy upon us.*

Jesus, Who, in this Divine Banquet, givest us possession of Thy Grace here, and a secure pledge of our glory hereafter, *Have mercy upon us.*

Have mercy, O Lord, *and pardon our sins.*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the depth of Divine Omnipotence by the short line of human reasoning, *Deliver us, O Lord.*

From presuming to interpret the secrets of Thy will by the erring rule of private judgment,

From all distraction and irreverence in assisting at This Awful Sacrifice,

From neglecting to approach This Holy Table, and from coming to it negligently,

From an unworthy and fruitless receiving of This Adorable Sacrament,

From all hardness of heart and ingratitude for so unspeakable a blessing,

Through Thy Irresistible Power, which changeth the course of nature as Thou pleasest,

Through Thy Unsearchable Wisdom, which disposeth all things in perfect order,

Through Thy Infinite Goodness in bestowing Thyself on us in This Incomprehensible Mystery,

Through Thy Blessed Body, broken for us on the cross and really given to us in The Holy Communion,

Deliver us, O Lord.

Through Thy Precious Blood, shed for us on the cross and substantially present in the chalice of benediction, *Deliver us, O Lord.*

We sinners *beseech Thee, hear us:*

That we may always believe nothing more reasonable than to submit reason to faith: *We beseech Thee, hear us:*

That, by This Sacred Oblation, we may solemnly acknowledge Thy Infinite Perfections and Supreme Dominion over all things: *We beseech Thee, hear us:*

That, by This Sacred Oblation, we may humbly acknowledge our dependence on Thee and absolute subjection to the disposal of Thy Will: *We beseech Thee, hear us:*

That we may eternally adore Thy Goodness, Who, standing in no need of us, hast contrived such endearing motives to make us love Thee and be happy:

That we may thankfully comply with Thy Gracious desire of being united to us:

That, before we approach this Divine Banquet of Divine Love, we may sincerely endeavor to be reconciled to Thee and to Perfect Charity with all mankind:

That, at the moment of receiving Thy Sacred Body, our soul may dissolve itself into reverence and love to attend on and entertain so glorious a Guest:

That, returning from this Divine Banquet, we may collect all our thoughts to praise Thee, and immediately apply our utmost endeavors to the amendment of our lives:

We beseech Thee, hear us.

That, by this heavenly preservative, our hearts may be healed of their infirmities and strengthened against future relapses: *We beseech Thee, hear us.*

That, as we adore Thee here by Faith, under these sacred veils, we may hereafter behold Thee face to face and eternally rejoice in Thy Presence: *We beseech Thee, hear us.*

Lamb of God, that takest away the sins of the world; *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world; *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world; *Have mercy upon us.*

### THE ANTIPHON.

The Glorious King of Heaven and Earth, to show the richness of His Bounty, hath prepared a Solemn and Splendid Feast, and calls even the meanest of His subjects to sit down at His Table by His Gracious Invitation: "*Come to me, all you that labor and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed.*"

*V.* Thou hast given us, O Lord, bread from Heaven. Alleluia.

*R. Replenished with all sweetness and delight. Alleluia.*

*V.* O Lord, hear my prayer.

*R. And let my cry come unto Thee.*

THE PRAYER.

O God, Who in This Wonderful Sacrament hast left us a perpetual memorial of Thy Passion, grant us, we beseech Thee, so to reverence These Sacred Mysteries of Thy Body and Blood that we may continually perceive in our souls the fruits of Thy Redemption, Who, with The Father and The Holy Ghost, livest and reignest, world without end. *Amen.*

# INSTRUCTIONS AND DEVOTIONS

FOR THE

# HOLY SACRAMENT OF CONFIRMATION.

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*When The Apostles had heard that Samaria had received the word of God, they sent to them Peter and John, who when they were come prayed for them, that they might receive The Holy Ghost. For he was not,* as yet, *come upon any of them; but they were* only baptized *in The Name of The Lord Jesus. Then they* laid their hands *upon them, and they received The Holy Ghost.* — Acts viii. 14–17.

Confirmation is a Sacrament instituted by our Lord to enable us to arrive at the state of Christian Perfection, and to strengthen the spiritual life of grace which we received at Baptism. It is called *Confirmation* from its effect, which is to *confirm* and *fortify* those who receive it with the necessary dispositions in the profession of The True Faith, to arm them against their spiritual enemies, and to complete and finish in them the sanctification which Baptism had begun. In Baptism we receive the character of the children of God; in Confirmation we receive the strength of men and the character of the soldiers of Jesus Christ. In Baptism we are enlisted under the standard of Christ crucified; in Confirmation we are armed with the shield of Faith, and enabled to combat against the Devil, the world, and the flesh. In Baptism we are regenerated, and receive the sanc-

tifiying grace of God for the remission of sins; in Confirmation we are prepared for a spiritual warfare, and receive the seven gifts of the Holy Ghost as our strength and support, that we may be enabled to stand firm in the divine service, with a holy vigor of spirit and constancy of mind, amidst the terrors of the severest trials and persecutions.

These seven gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. These gifts are conferred upon the recipient for the purposes herein stated. Fear is given to avoid sin; Piety, to serve God: Knowledge, to know the will of God; Fortitude, to fulfil it; Counsel, to discover the snares of Satan; Understanding, to know the mysteries of Faith; and Wisdom, to seek perfection.

It is evident, from Acts viii. and xix., that the Apostles practised Confirmation as a means to communicate the graces and gifts of The Holy Ghost to The Faithful. It is of Confirmation also that St. Paul makes mention, Heb. vi. 2, and 2 Cor. i. 21, 22, where he expressly says, "*Now, he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of The Spirit in our hearts.*"

The minister of this Sacrament is a Bishop.

As water is made use of in Baptism, so chrism is used in Confirmation. *Chrism* is composed of *oil of olives* and *balm of Gilead*, blessed by a Bishop. The outward anointing with *chrism* represents the inward anointing of the soul with the gifts of The Holy Ghost, as the outward ablution with water in Baptism denotes the inward washing of the soul by the sanctifying grace of God. The oil, whose properties are to assuage pain, to fortify the limbs, and to give a certain vigor to the body, represents the spiritual effects of the grace of this Sacrament in the soul; and the balm, which is of a sweet smell, and whose property is to preserve bodies from putrefaction, represents the good odor of Christian virtues, with which we are to edify our neighbors after having received this Sacrament. The form of words used in conferring this Sacrament is, *I sign thee with the sign of The Cross, I confirm thee with the chrism of Salvation, in The Name of The Father, and of The Son, and of The Holy Ghost.* Whilst the Bishop pronounces the form, he makes the sign of the cross with the holy chrism upon the fore-

head of each person whom he confirms, to give such person to understand that no worldly fear or shame is to deter him from confessing Christ crucified; but that he is openly to profess the doctrines and maxims of His Gospel, and live as becomes a member of His Church, in spite of the ill example and corrupt maxims of the world. A little slap is given on the cheek by the Bishop to the persons confirmed, to impress on their minds that they are to be ready to bear, with meekness and patience, all crosses, persecutions, trials, affronts, and injuries, when necessary, for the sake and glory of their Lord and Master Jesus Christ. At the same time the Bishop says, "*Peace be with thee*," to signify that true peace is only to be found in God. Lastly, the Bishop prays for those who have been confirmed, that The Holy Ghost may ever dwell in their hearts and make them temples of His glory. After which he dismisses them with his blessing.

Confirmation is one of the "Sacraments of the Living;" so called because, to receive them worthily, one must be living to God by being in the state of grace. Confirmation cannot be received more than once, because, like Baptism, it impresses an indelible character on the soul. To receive Confirmation, then, there are, as it were, two preparations, the one of the Understanding, the other of the Conscience: the preparation of the Understanding consists in a competent knowledge of the Christian Doctrine, without which no one should present himself for Confirmation; for, it being instituted to perfect us in the Faith, which we received in Baptism, it becomes necessary that each person should be able to give an account of that same Faith, which he is now about to be confirmed in. In the tender age of infancy, The Church, anxious for the salvation of little children, receives them into her Communion through Baptism, and assumes the promise of their sponsors for the observance of God's law instead of their own: now, when they arrive at the years of reason, they should ratify these promises, and of course they should be properly acquainted with the truths they profess, and with the nature of the duties which the Christian Law imposes.

The preparation of the Conscience consists in the cleansing of the soul from the guilt of mortal sin, which supposes the necessity of having recourse to The Sacrament

of Penance, should the party preparing for Confirmation require it.

The manner of administering the Sacrament of Confirmation is as follows: First, the *Bishop*, turning towards those that are to be confirmed, with his hands joined before his breast, says, —

May The Holy Ghost come down upon you, and the power of The Most High keep you from all sin.
*Answer.* Amen.

Then, making the sign of the cross, he says, —
Our help is in the name of the Lord.
Ans. *Who made Heaven and Earth.*
*Bish.* O Lord, hear my prayer:
Ans. *And let my cry come to Thee.*
*Bish.* The Lord be with you:
Ans. *And with thy spirit.*

Then, extending his hands towards those who are to be confirmed, which the ancients call the *Imposition of hands*, he addresses this solemn prayer to The Eternal Father, begging of Him, through Jesus Christ His Son, that He would send down His Holy Spirit, with all His gifts, into their souls.

*Bish.* Let us pray.

O Almighty and Everlasting God, Who hast vouchsafed to regenerate these Thy servants by water and The Holy Ghost, and who hast given them the remission of their sins, send forth upon them The Sevenfold Holy Spirit, The Paraclete, from Heaven. *Ans.* Amen.
*Bish.* The Spirit of Wisdom and of Understanding.
Ans. *Amen.*
*Bish.* The Spirit of Counsel and of Fortitude.
Ans. *Amen.*
*Bish.* The Spirit of Knowledge and of Piety.
Ans. *Amen.*
*Bish.* Replenish them with the Spirit of Thy Fear, and sign them with the sign of the + Cross of *Christ*, in Thy Mercy, unto life everlasting, through the same *Jesus Christ*, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of The *Same* Holy Spirit, one God, world without end. *Amen.*

Then the Bishop asks what name each person wishes to be *confirmed* in, which may either be the same they had in Baptism, or the name of any Saint they may choose for their patron, and makes the sign of the cross on the forehead of each with the holy *chrism*, saying, —

*Bish.* N., I sign thee with the sign of The Cross, and I confirm thee with The Chrism of Salvation; in The Name of + The Father, and of + The Son, and of + The Holy Ghost. *Ans.* Amen.

Then he gives the person *confirmed* a little slap on the cheek, saying, "*Pax tecum*," *Peace be with thee.*

After all have been confirmed, the Bishop washes his hands; and, in the mean time, the following anthem is said or sung: —

Confirm, O God, that which Thou hast wrought in us from Thy Holy Temple, which is in *Jerusalem.* Glory be to The Father, &c.

Ans. *As it was in the beginning, &c.*

Then, after repeating again the anthem, "Confirm, O God," &c., the Bishop, standing turned towards the altar, prays as follows: —

*Bish.* Show us, O Lord, Thy Mercy.
Ans. *And grant us Thy Salvation.*
*Bish.* O Lord, hear my prayer.
Ans. *And let my cry come to Thee.*
*Bish.* The Lord be with you.
Ans. *And with thy spirit.*

*Bish.* Let us pray.

O God, Who gavest The Holy Ghost to Thy Apostles, and hast been pleased to ordain that by them and by their Successors He should be given to the rest of The Faithful, mercifully look down upon what we Thy poor servants have done; and grant that the hearts of these Thy Faithful, whose foreheads we have anointed with Thy Sacred Chrism and signed with The Sign of The Holy Cross, may, by The Same Holy Ghost coming down into them and by His vouchsafing to dwell in them, be made the temple of His glory. Who, with The Father and The Same Holy Ghost, livest and reignest, God, world without end. *Amen.*

Then the Bishop gives his benediction to all present in these words: —

Behold, thus shall every man be blessed who feareth The Lord. May The Lord bless you out of *Sion*, that you may see the good things of *Jerusalem* all the days of your life, and that you may live with Him for all eternity. *Amen.*

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## PRAYERS BEFORE AND AFTER CONFIRMATION.

Before Confirmation, it would be proper, during some days, to prepare for it by frequent and fervent prayer, especially by frequent acts of Contrition for all our known and unknown sins, reciting for that purpose the Psalm, *Have mercy on me, O God*, &c., found among The Seven Penitential Psalms, as also the well-known Hymns to The Holy Spirit. The following prayers may also be made use of on this occasion: —

### THE HYMN — VENI CREATOR.

Come, Holy Ghost, Creator, come,
From Thy Bright, Heavenly Throne;
Come, take possession of our souls,
And make them all Thy Own.

Thou who art called The Paraclete,
Best gift of God above,
The Living Spirit, The Living Fire,
Sweet unction, and our love.

Thou Who art sevenfold in Thy Grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.

O, guide our minds with Thy Blest Light,
With love our hearts inflame;
And with Thy Strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foes;
True peace unto us bring;
And through all perils lead us safe
Beneath Thy Sacred Wing.

Through Thee may we The Father know;
Through Thee Th' Eternal Son;
And Thee, The Spirit of Them Both,
Thrice Blessèd Three in One.

All glory to The Father be
With His Coëqual Son;
The like to Thee, Great Paraclete,
Till Time shall cease to run. *Amen.*

THE HYMN — VENI SANCTE SPIRITUS.

Come, Holy Ghost, send down those beams
Which sweetly flow in silent streams
From Thy Bright Throne above.

O come, Thou Father of the Poor;
O come, Thou Source of all our store;
Come, fill our hearts with love.

O Thou, of Comforters the best,
O Thou, the soul's delightful guest,
The pilgrim's sweet relief.

Thou art true rest in toil and sweat,
Refreshment in th' excess of heat,
And solace in our grief.

Thrice Blessed Light, shoot home Thy darts,
And pierce the centre of these hearts,
Whose Faith aspires to Thee.

Without Thy Godhead, nothing can
Have any price or worth in man;
Nothing can harmless be.

Lord, wash our sinful stains away,
Water from Heaven our barren clay;
Our wounds and bruises heal.

To Thy Sweet Yoke our stiff necks bow,
Warm with Thy Fire our hearts of snow;
Our devious paths reveal.

Grant to Thy Faithful, Dearest Lord,
Whose only Hope is Thy Sure Word,
The Seven Gifts of The Spirit.

Grant us in life t' obey Thy Grace,
Grant us at death to see Thy Face,
And endless joys inherit. *Amen.*

ANTHEM.

Come, Holy Spirit, fill the hearts of Thy Faithful, and kindle in them the fire of Thy Love.

*V.* Send forth Thy Spirit, and our hearts shall be regenerated.

*R. And Thou shalt renew the face of the earth.*

LET US PRAY.

O God, Who hast taught the hearts of The Faithful by the Light of The Holy Spirit, grant that we may, by the gift of The Same Spirit, be always truly wise, and ever rejoice in His Consolation, through Jesus Christ our Lord. *Amen.*

A PRAYER BEFORE CONFIRMATION.

GOD of Infinite Goodness and Bounty, Who hast been pleased at my Baptism to make me a Christian, to sanctify my soul with Thy Grace, and to honor me with the glorious title of Thy child, which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited so often by my sins; behold, notwithstanding all my ingratitude, which Thou hast so long and so patiently endured, Thou art still pleased to call upon me at this time to come and present myself in order to receive the greatest of all Thy gifts, even Thine Own Most Holy Spirit; to be consecrated to Thee by His unction; to be made a strong and perfect Christian and a soldier of Thy Son. O, may all Heaven and Earth praise, bless, and glorify Thee forever for all Thy mercies. And now Dearest Lord, I desire to come, because such is Thy will and my duty, to receive This Great Sacrament of

Confirmation, that I may, like Thy Apostles, be *baptized with The Holy Ghost, and be endowed with power from on high*, and like them be changed by divine grace into another man in such manner as henceforward to live up to the dignity and to fulfil every part of the duty of a *soldier of Christ*, and to preserve and maintain, even to death, that purity and sanctity which becomes The Temple of The Living God. But, O my God, how far am I from being worthy to approach This Heavenly Sacrament! How can I expect that The Holy Spirit should come into my inward house to make it His Temple, which has been so long possessed by sin? Where are the dispositions in me which The Apostles brought, and which all Christians ought to bring with them, to the receiving of The Holy Ghost? I acknowledge myself infinitely unworthy; I confess and detest from the bottom of my heart all my past ingratitude; I humbly crave Thy Mercy and Pardon, through Jesus Christ Thy Son, and beg, through Him, that Thou wilt be pleased to cleanse my soul with His Precious Blood, and to give me Thy Grace to come to This Sacrament with that Humility, Faith, and Devotion which is most agreeable to Thee. O Divine Spirit, do Thou prepare my soul for Thyself! Behold, I come, desiring to give up myself to Thee for time and eternity, that Thou mayest ever live and reign in my soul; and O, may my whole soul henceforward be perpetually subject to Thee, and may nothing in me evermore rebel against Thee. *Amen.*

## ANOTHER PRAYER BEFORE CONFIRMATION.

I come here this day, my Sovereign Lord and Redeemer, to enlist myself a soldier under Thy Standard of The Cross. But when I consider my weakness and reflect how infirm and faithless I have been, I am filled with confusion and shame, and cannot but dread the importance of the undertaking; for how can I pretend to offer myself to fight Thy battles, to suffer in Thy cause, and to be ready to accept of poverty, distress, chains, or death in defence of Thy Faith and Gospel whilst the little occasions and trials I daily meet with convince me of my want of courage, and make me yield before them? For, alas! how often is it that a slight word, or imagined contempt, overcomes all my patience! How often does cowardice and shame prevent me from doing many a commendable office, nay, make me omit many a pressing duty! And is it not almost every day that, for human respects, and in compliance with company, I am prevailed on to do that which is unreasonable, of ill example, and too often what is scandalous? And while I thus experience my want of courage, of fidelity and trust, with what face of reason can I pretend to offer myself to become Thy soldier! No, my God, I confess I have no ground or reason for it, and, therefore, I acknowledge how unqualified and unfit I am for this service, and therefore I lay before Thee my desires, my wishes, and good will. Thou knowest, O God, these my desires and the inclinations of my heart, that though I am unable of myself to perform any of

the duties that belong to Thy Faithful Servants and True Followers of The Cross, yet that I sincerely desire to become fit and qualified for the exact discharging of all those obligations that belong to this character: and it is for this end I now come to offer myself to Thee.

And however weak and indisposed I am, yet, in the first place, I here confess and firmly believe that Thou art able to remove all infirmities and inspire me with strength: Thou, Who commandedst the light to shine out of darkness, canst perfect these earthen vessels and make them become the temples of The Holy Ghost; Thou canst raise them by Thy Spirit above the earth, show in them the excellency of Thy Power, and thus make them superior to all difficulties, safe in dangers, and fit for all duties.

I moreover come with a great confidence in Thy Goodness that Thou wilt look on me with all the tenderness of a Loving Father, and send down The Holy Ghost into my heart; for since Thou hast promised to give This Good Spirit to those that ask it, and so solemnly bestowed it on Thy Followers by the imposition of hands, I cannot but hope to be now made the subject of This Thy Goodness and an instance of Thy Power.

Come, then, O Holy Ghost, Who replenishest the hearts of The Faithful, descend into my soul and make it the place of Thy abode; remove me from all vicious shame, and inspire me with a Christian courage; strengthen me against all the assaults of self-love, the flesh, and the world; make me bold in every duty and only fear to sin;

may nothing persuade me to contemn or forsake Thy Law; let the attempts of flattery or terror be equally vain and fruitless upon me, and let me now drink so deep of this torrent of sweetness, that neither chains nor racks may be able to force me from my duty, but that, like The Blessed Apostles, Thy True Soldiers, I may even rejoice in suffering for Thee. Thus, however weak in myself, shall I be made strong in Thee; thus, too shall I become Thy Soldier, and only thus. Come, then, O Holy Ghost, and of Thy Bounty fill my soul with Thy Celestial Gifts. *Amen.*

### A PRAYER AFTER CONFIRMATION.

O God, I now desire to adore Thee, bless Thee, and glorify Thee forever for all Thou hast done for me; for Thy Whole Church, both of Heaven and Earth. I would now gladly join both my heart and voice with all Thy Angels and Saints in Heaven, and with all that fear Thee and love Thee on Earth, in giving perpetual praise to Thee for Thy Infinite Goodness, and in particular for that love Thou hast showed to me this day. I give Thee thanks from the bottom of my heart for having sent down The Holy Spirit into my soul with all His Gifts and Graces. O let Him now take full possession of my soul; let this Heavenly unction penetrate into the very centre of my interior; let His Divine Wisdom ever preside there; may it ever enlighten me with His Gift of Understanding and dispel all my darkness; may it direct me with His Counsel, strengthen me with His

Fortitude, instruct me with His Knowledge, make me ever fervent in all good with His Piety and Godliness, and let His Divine Fear ever restrain me from all evil. And now, Dear Lord, since Thou hast been pleased, by This Sacrament, to consecrate and sanctify my soul for Thyself, and to make it Thy Temple, be pleased also to drive far from it, by Thy Grace, all that may violate or profane it, or render it any ways disagreeable in Thy eyes. O, keep it forever for Thyself, and restrain Satan from ever entering into it any more. Let it be a house of prayer in which Thou mayest be ever worshipped in spirit and in truth, and suffer it not to be made any more a den of thieves. Give me grace also to fulfil, with perfection, every branch of the duty of Thy Soldier, which glorious title Thou hast conferred on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts to crown me with victory. Make me faithful unto death, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life: through Jesus Christ our Lord. *Amen.*

## INSTRUCTIONS AFTER CONFIRMATION.

After you have been confirmed you ought not to depart immediately from Church, but stay some time. *First*, to give thanks for the blessing received. *Secondly*, to beg a continuance of this grace, that The Holy Ghost may be so truly settled in your hearts that on all occasions you may be ever sensible of His Divine Assistance; and *lastly*, make sincere resolutions of living according to the perfection

which This Sacrament requires, that is, according to the spirit of a true and perfect Christian.

According to this spirit every person ought to live after he is confirmed. He is most certainly obliged to it; and therefore, though every one may in some manner excuse the weakness, the cowardice, and the being moved by human respects in baptized persons who have not yet been confirmed, yet there can be no such excuse in regard of those Christians who have received This Sacrament, it being the principal design and effect of This Holy Institution, as Faith teaches us, to strengthen them against the snares and power of the Devil, the world, and the flesh, to take away from them the fear of men, to make them confess openly, that they are only to consider the sacred rules of The Gospel, and esteem only Jesus to be their Master. And that they will act thus, not only before persecutors and tyrants who would do violence to their Faith, but particularly before all persons of the world who offend against these sacred rules by their actions, by their words, by their excess, by their vanities, or otherwise join with the enemies of The Cross in overthrowing that law which they here take upon them to assert and maintain.

# LITANY OF THE MOST HOLY NAME OF JESUS.

ORD, have mercy on us.
*Lord, have mercy on us.*
Christ, have mercy on us.
*Christ, have mercy on us.*
Lord, have mercy on us.
*Lord, have mercy on us.*
Christ, hear us.
*Christ, graciously hear us.*

God, The Father of Heaven,
God, The Son, Redeemer of the world,
God, The Holy Ghost,
Holy Trinity, One God,
Jesus, Son of The Living God,
Jesus, Splendor of The Father,
Jesus, Brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of The Virgin Mary,
Admirable Jesus,
Jesus, The Mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great council,
Jesus, Most Powerful,
Jesus, Most Patient,

Have mercy on us.

Jesus, Most Obedient,
Jesus, Meek and Humble of heart,
Jesus, Lover of Chastity,
Jesus, our Love,
Jesus, God of Peace,
Jesus, Author of Life,
Jesus, Example of Virtues,
Jesus, Zealous Lover of souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of The Poor,
Jesus, Treasure of The Faithful,
Jesus, Good Pastor,
Jesus, True Light,
Jesus, Eternal Wisdom,
Jesus, Infinite Goodness,
Jesus, The Way, The Truth, and The Life,
Jesus, Joy of Angels,
Jesus, Master of Apostles,
Jesus, Teacher of Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of All Saints,

Have mercy on us.

Be merciful unto us: *Spare us, O Lord Jesus.*
Be merciful unto us: *Graciously hear us, O Lord Jesus.*

From all sin,
From Thy Anger,
From the snares of The Devil,
From the spirit of fornication,
From everlasting death,
From neglect of Thy Inspirations,
From lightning and tempest,

Deliver us, O Lord.

From a sudden and unprovided death,
Through The Mystery of Thy Holy Incarnation,
Through Thy Nativity,
Through Thy Infancy,
Through Thy Most Divine Life,
Through Thy Labors,
Through Thy Agony and Passion,
Through Thy Cross and Dereliction,
Through Thy Pains and Torment,
Through Thy Death and Burial,
Through Thy Resurrection,
Through Thy Ascension,
Through Thy Joys,
Through Thy Glory,
} Deliver us, O Lord.

Lamb of God, Who takest away the sins of the world : *Spare us, O Lord Jesus.*

Lamb of God, Who takest away the sins of the world : *Hear us, O Lord Jesus.*

Lamb of God, Who takest away the sins of the world : *Have mercy on us, O Lord Jesus.*

Jesus, hear us : *Jesus, graciously hear us.*

*V.* — May The Name of The Lord be blessed.

*R.* — *Now, from henceforth, and forever.*

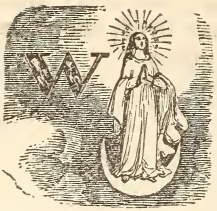
LET US PRAY.

O Lord Jesus Christ, Who hast said, "*Ask and you shall receive, seek and you shall find, knock and it shall be opened to you,*" grant, we beseech Thee, to our humble supplications the gift of Thy Most Divine Love, that we may ever love Thee with our whole hearts and never cease from praising and glorifying Thy Holy Name. *Amen.*

O Divine Redeemer, give us a perpetual fear and love of Thy Holy Name, for Thou never ceasest to direct and govern, by Thy Grace, those whom Thou instructest in the solidity of Thy Love. *Amen.*

O God, Who hast appointed Thy only-begotten Son The Savior of Mankind, and hast commanded that he should be called Jesus, mercifully grant that we may enjoy His happy vision in Heaven, Whose Holy Name we venerate upon earth: Who, with Thee and The Holy Ghost, liveth and reigneth God, world without end. *Amen.*

# THE LITANY OF THE BLESSED VIRGIN MARY.



We fly under Thy patronage, O Holy Mother of God: despise not our petitions in our necessities, but deliver us from all dangers, O Ever-Glorious and Blessed Virgin.

Lord, have mercy on us.
*Lord, have mercy on us.*

Christ, have mercy on us.
*Christ, have mercy on us.*
Lord, have mercy on us.
*Lord, have mercy on us.*
Christ, hear us.
*Christ, graciously hear us.*

God, The Father of Heaven,
God, The Son, Redeemer of the world,
God, The Holy Ghost,
Holy Trinity, One God,
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,

Have mercy on us. Pray for us.

Most Pure Mother,
Most Chaste Mother,
Mother Inviolate,
Mother Undefiled,
Amiable Mother,
Admirable Mother,
Mother of our Creator,
Mother of our Savior,
Most Prudent Virgin,
Venerable Virgin,
Renowned Virgin,
Powerful Virgin,
Clement Virgin,
Faithful Virgin,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual Vessel,
Honorable Vessel,
Illustrious Vessel of Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of The Covenant,
Gate of Heaven,
Morning Star,
Health of The Weak,
Refuge of Sinners,
Comfortress of The Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,

Pray for us.

Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of All Saints,
} Pray for us.

Lamb of God, Who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, Who takest away the sins of the world: *Hear us, O Lord.*

Lamb of God, Who takest away the sins of the world: *Have mercy on us.*

*V.* — Pray for us, O Holy Mother of God.

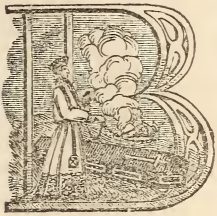
*R.* — *That we may be made worthy of the promises of Christ.*

LET US PRAY.

Pour forth, we beseech Thee, O Lord, Thy Grace into our hearts, that we, to whom The Incarnation of Christ Thy Son has been made known by the message of an Angel, may, by his Passion and Cross, ✝ be brought to the glory of His Resurrection: through the same Christ our Lord. *Amen.*

# LITANY FOR SUNDAY.

*This is an admirable form of prayer with which to close Evening Devotion, or to be read by some devout person for a small Congregation, when no Clergyman can be had.*



LESSED be The Holy and Undivided Trinity, now and forever. *Amen.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Jesus, receive our prayers.

*Lord Jesus, grant our petitions.*

O God The Father, Creator of the world: *Have mercy on us.*

O God The Son, Redeemer of mankind: *Have mercy on us.*

O God The Holy Ghost, Perfector of The Elect: *Have mercy on us*

O Sacred Trinity, Three Persons and One God: *Have mercy on us.*

Behold, we were conceived in sin, and in ini-

quity our mothers brought us forth: *Have mercy on us.*

As we have grown in years we have multiplied the number of our offences; and every day Thy Goodness adds to our lives, our wickedness increases the number of our transgressions: *Have mercy on us.*

The law of our body makes war against the law of our mind, and brings us into subjection to sin; so that the good which we would, we do not, and the evil which we would not, that we do: *Have mercy on us.*

We have sinned in the vain thoughts and unlawful desires of our hearts, in the idle talk and perverse words of our mouths, in the wicked works and fruitless course of our lives: *Have mercy on us.*

We have sinned against Thee by our ingratitude for Thy Blessings, and by our impatience under Thy Chastisements; by preferring ourselves and the satisfaction of our own inordinate appetites and desires before Thee and the observance of Thy Holy Commandments: *Have mercy on us.*

We have sinned against others in not doing to them as we would have them do to us, and against our own souls in pursuing more eagerly the things of this life, than those which belong to our eternal felicity: *Have mercy upon us.*

We have sinned in delaying our repentance, and breaking the solemn promises of amending our lives; in exposing ourselves to the danger of temptation, and often omitting the opportunities of serving Thee; and even our best endeavors are full of imperfections: *Have mercy on us.*

We have sinned in not profiting by the talents of grace and nature which Thy Bounty hath committed to us for our improvement, and idly spending that precious time, and unthankfully neglecting those gracious means, which Thy Goodness allows us for the work of our Salvation: *Have mercy on us.*

Remember what our substance is, that we are but as the grass in the field, or a vapor that passeth away and returneth not again. Remember the gracious promises of *Jesus Christ*, and, for the merits of His Sacred Passion, from all our sins: *O Lord, deliver us.*

From the evils of this present world; from war, pestilence, and famine, from all disastrous mischances in our bodies, minds, or estates, from sudden death, and all other Thy heavy judgments: *O Lord, deliver us.*

From the evils of the world to come, from the dreadful sentence of condemnation and the chains of everlasting darkness, from the worm that dieth not, and the fire that shall never be quenched: *O Lord, deliver us.*

From the evil of sin, which is the cause of all misery, from the temptations to which we are most exposed, and from the neglect of what we know to be our duty: *O Lord, deliver us.*

From pride, covetousness, and lust; from envy, gluttony, and anger, and from a slothful coldness in what concerns our Salvation: *O Lord, deliver us.*

From slander, rash judgment, from self-love, vainglory, and hypocrisy, and from stubbornness and irreverence towards those that are above us: *O Lord, deliver us.*

From error, schism, and heresy, from denying Thee before men for worldly respects, from new and factious interpretations of Thy Word, and from proudly preferring our private conceits before the judgment of Thy Church: *O Lord, deliver us.*

From relapsing into the sins of which we have repented, or contracting any customary habit of vice, from provoking Thy justice by presumption or offending Thy mercy by despair, from murmuring and repining against the orders of Thy providence, and from an obstinate and impenitent heart: *O Lord, deliver us.*

In the first motions to sin, and the repeated assaults of temptation, in time of our trial, when Thou seemest to withdraw Thy Grace from us, in health and prosperity, in sickness and adversity, in the hour of death, and in the day of judgment: *O Lord, deliver us.*

Deliver us, O Lord, and in all our necessities, when we call on Thee, in The Name of Thy Beloved Son, and for the merits of this our only Savior, *Jesus Christ*, Who sits at Thy right hand to make intercession for us sinners: *We beseech Thee, hear us.*

That it would please Thee to govern and defend Thy Catholic Church, to bless and preserve The Supreme Bishop thereof, and all ecclesiastical persons, in unity of truth, and holiness of life: *We beseech Thee, hear us.*

That it would please Thee to endue all Christian princes and magistrates with the spirit of justice, piety, and wisdom, and subjects with a true

reverence for their superiors and cheerful obedience to their just commands; that all the world may live in the beauty of order and the blessings of peace: *We beseech Thee, hear us.*

That it would please Thee to reduce into the union of Thy Church all those whom malice, passion, or interest have divided from Thy Faith; and with a more particular tenderness to compassionate all simple and unlearned people, who, by misinstruction, are seduced into error, and by unhappy education, are settled in a prejudice against Thy Truth: *We beseech Thee, hear us.*

That it would please Thee to convert all Jews, Turks, and Infidels to Thy Holy Faith, and all dissolute Christians to a virtuous life, that none of those whom Thou hast made may perish; but that all the nations of the earth may adore Thee here and be happy with Thee hereafter: *We beseech Thee, hear us.*

That it would please Thee to have compassion on the miseries of human life, and especially on the afflictions of such as suffer for their conscience; let Thy Pity lighten their burdens and Thy Grace strengthen their weakness, that every sad, dejected soul may praise Thee for being released from its pressures: *We beseech Thee, hear us.*

That it would please Thee to assume into Thy Glory all The Faithful departed in Thy Grace, that, as with patience they expect the satisfaction of Thy Justice, they may with gladness receive the deliverance of Thy Mercy: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace of

knowing Thee, that we may both fear Thee and hope in Thee as the absolute Master of punishment and reward; that we may serve and worship Thee as The Sovereign Lord of life and death; that we may love and praise Thee as A Most Indulgent Father and Bountiful Benefactor: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace to aspire after Heaven, and value our souls above all the transitory enjoyments of the earth: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace frequently to examine and clearly to see the state of our consciences, humbly to confess and earnestly to repent of our sins, carefully to avoid all occasions of relapse, and diligently to practise such virtues as conduce most to the cure of our infirmities: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace to keep a strict watch over our senses, lest they solicit our hearts to sin: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace always to call to mind the end of our creation and the vanity of this world, the shortness of our lives and the uncertainty of the time of our death, the misery of such as die in their sins and the unspeakable joys of those who, with their last breath, give up their souls into the hands of Thy Angels: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace to live and die in The Faith and Communion of Thy Catholic Church, to enjoy the benefit of Thy Holy Sacraments, and participate in the prayers and

good works of all Thy servants throughout the world: *We beseech Thee, hear us.*

That Thou wouldst vouchsafe us the grace in the last hour of our lives willingly to render our bodies to the earth from whence they came, and joyfully to return our souls to Thee Who gavest them; that in the blissful vision of Thy Glory we may forever adore Thy Majesty, and in the happy company of Thy Saints and Angels, forever sing praises to Thy Name: *We beseech Thee, hear us.*

Son of God, *We beseech Thee, hear us.*

O Lamb of God, that takest away the sins of the world; *Spare us, O Lord.*

O Lamb of God, that takest away the sins of the world; *Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world; *Have mercy on us.*

O Lord, hear my prayer; *and let my cry come unto Thee.*

LET US PRAY.

Most Gracious God, the fountain of all mercy and blessing, Who desirest not the death of a sinner, nor despisest the tears of the penitent, favorably receive this free confession of our sins, and effectually move our hearts to a true contrition of all our offences; that, being pardoned the evils we have presumed to do, we may be delivered from the evils we deserve to suffer; and obtaining of Thy bounty such graces as we petition for in our prayers, we may spend the short remainder of our days in a more perfect denial of our own corrupt inclinations, and more constant progress towards

the enjoyment of Thy glorious promises, through our Lord and Savior *Jesus Christ*, Who, with Thee and The Holy Ghost, liveth and reigneth One God, world without end. *Amen.*

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## A PRAYER TO BE DAILY SAID BY THOSE WHO CARRY ABOUT THEM AN AGNUS DEI.

MY Lord Jesus Christ, The True Lamb that taketh away the sins of the world, by Thy Mercy, which is Infinite, pardon my iniquities, and, by Thy Sacred Passion, preserve me this day from all sin and evil. I carry about me this Holy Agnus in honor of Thee, as a preservative against my own weakness, and as an incentive to the practise of that meekness, humility, and innocence which Thou hast taught. I offer myself up to Thee as an entire oblation; and, in memory of that sacrifice of love Thou didst offer for me on The Cross, and in satisfaction for my sins, accept, O my God, the oblation I make, and may it be agreeable to Thee in the odor of sweetness. *Amen.*

# A DEVOUT PARAPHRASE

ON THE

# SEVEN PENITENTIAL PSALMS.

PSALM VI. *It is the first in order of The Seven Penitential Psalms: it contains the prayer of a penitent sinner under the divine chastisement: it may be said, with much benefit, before Confession.*

*Antiphon: Remember not, O Lord, our offences, nor those of our parents — neither take Thou revenge on our sins.*

*Lord*, I feel and I admit that I am a wretched sinner: but however prodigal, I am yet Thy child; I am conscious of my ingratitude and folly; would that I could make due satisfaction for my sins! But as I cannot, I submit to Thy divine correction; only chastise me as a father: *rebuke me not in Thy indignation, nor chastise me in Thy wrath,* as Thou dost the infidel.

2. *Have mercy on me, O Lord, for I am weak:*

I am overcome at the sight of my sins; my strength is lessened: as I am to suffer, visit me more as a physician than as a judge: *heal me, for my bones are troubled.*

3. *And my soul is troubled exceedingly: but Thou, O Lord, how long* —— ? How long, alas! do I deserve this state to continue?

4. I have driven Thy Holy Spirit from me by my sins: but I am now sorry for them: *turn to me, O Lord, and deliver my soul: O, save me for Thy mercy's sake.*

5. Although my recognition of Thee be worthless, yet I am one among those intellectual creatures redeemed by the blood of Thy Beloved Son: for His sake, then, have pity on me: I desire henceforth to keep in mind Thy benefits: grant me the opportunity once more, and I trust in Thy grace I shall never again abuse it: *for there is no one in death that is mindful of Thee: and* however imperfect the declaration of my sorrow for sin be now, *who shall confess to Thee in hell?*

6. *I have labored in my groaning;* such is the extent of my grief for my sins: and I deplore them so sincerely that my contrition shall be as enduring as my life; for *every night I will*, as it were, *wash my bed, I will water my couch with my tears* of repentance.

7. *My eyes are become sore* with weeping, and *through* the *indignation* I feel towards myself I am exceedingly humbled: alas that I have continued so long in sin! *I have grown old amongst all my* spiritual *enemies.*

8. But I am determined not to sin more: *de-*

*part*, then, *from me, all ye that* occasion me to *work iniquity:* for my resolution is strengthened by divine grace; *the Lord hath heard the voice of my weeping.*

9. *The Lord hath heard my supplication: the Lord hath received my prayer.*

10. My resolution is fixed; I am resolved not to defer my conversion; from this moment I will begin: *let all my* spiritual *enemies*, then, *be abashed and be very much disappointed: let them turn away very quickly and be ashamed*, for they have missed their object: I renounce all occasions of sin for the future: I will adhere to my God in the contrition and sincerity of my heart.

Glory be to The Father, &c.

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PSALM XXXI. *Second of The Penitential Psalms: it describes the happiness of those whose sins are forgiven, and the dangers of relapse: fit to be said after Confession.*

LESSED *are they*, who, having sinned, have been truly contrite, and who have had recourse to penance, and *whose iniquities are* thereby *forgiven, and whose sins are* effaced by the mercy, and therefore *covered* from the sight of The Lord.

2. Thrice *blessed is the man to whom*, as having never sinned, *the Lord hath not imputed sin, and in whose spirit there is no guile*, but in whose heart exist innocence, sincerity, and divine love.

3. But as for me, alas! I have no pretension to innocence; and having remained so long in sin, without compunction, *because I was silent*, when I should have cried out for mercy, my very *bones grew old* in iniquity; but however tardy may have been my conversion, by Thy Divine Grace, O Lord, I trust it is sincere; for I felt great spiritual consolation, *whilst*, having received the grace of compunction, *I cried out all the day* for mercy.

4. My return to Thee, O Lord, is the result of the silent workings of Thy paternal chastisements: *for, day and night, Thy hand was heavy upon me:* I have suffered much; but it was all for my good; *I was converted in my anguish*, without enduring which I might have gone on in sin, braving the voice of conscience, *whilst* I was struggling between sin and repentance; but *the thorn* of my guilty conscience *is fastened* to my heart.

5. But *I have acknowledged my sin to Thee*, which, if I would, I could not conceal. I have acknowledged it also to Thy minister, *and my iniquity I have not concealed.*

6. And O, how wise and holy is this Thy divine institution of Confession! Does it not open to the repentant sinner himself the true state of his interior? How can he confess to Thy minister without previously reflecting on his sin? And if he were not obliged to this, would he not go on,

adding sin to sin, until, without compunction, correction, or fear, he would complete the fulness of his sins, and die, while in enmity with Thee, without pardon, grace, or repentance? And, through a devout apprehension of a calamity like to this, and one greater, beyond comparison, than any other, *I said* within myself, *I will confess, against myself, my iniquity to The Lord: and* lo, in Thy mercy I am consoled in the assurance that *Thou hast forgiven the wickedness of my sin.*

7. *Wherefore shall every one that* desireth to be delivered from sin, as from the greatest of evils, and that *is* anxious to be in charity with Thee, and thus be *holy;* wherefore should he *pray to Thee in a seasonable time*, and not defer it until the untimely hour of death, to grant him the grace of repentance? Blessed be Thy Adorable Name, O Lord, Thou hast given me, however unworthy, this great blessing: O, grant that I may persevere to the end in holy fear and in true contrition, and finally die the death of the just.

8. For although men, from time to time, propose to give up sin and do penance, *nevertheless* they are often lost *in the flood of* the *many* temptations which, like *waters*, surround them; and *they shall not* ever *come near unto Him* who is at the hour of death the subject of their unavailing fear more than the object of their Christian hope or love.

9. But *Thou, O God, art my refuge from the trouble* with *which* sin *hath encompassed me:* O God, *my joy* when nothing earthly can give joy, *do Thou,* in Thy mercy, *deliver me from* all sin

for the future; and as to the temptations of ordinary life which I shall have to meet, I shall not fear *them that surround me* while Thy aid is near.

10. And, blessed be Thy mercy, Thou hast condescended to hear the supplication of Thy servant: I feel as if Thy Spirit said to me, "*I will give thee understanding*, that thou mayest discover the snares of thy spiritual enemies and avoid them. *And I will instruct thee in the way in which thou shalt go;* so that my providence shall ever mark out to thee what thou art to shun and what thou art to do: *I will fix my eyes upon thee;* so that thou mayest persevere to the end in thy fidelity to Me and save thy soul."

11. Dear and Beloved God, I still hear Thy Holy Spirit warn me against relapse: *do not*, says the Spirit, *become like the horse and mule, who have no understanding*. Remember what is at stake by your again falling into sin. You are now restored to My grace and friendship: let it be your most anxious care to keep yourself so: in order to this, avoid bad company and all occasions of sin: remember your dignity, respect your privileges, keep My friendship; it is more valuable to you than all the world; barter not Heaven for any worldly object, sell not your birthright for a mess of pottage. *Do not become like the horse and mule, who have no understanding.*

12. Thanks, perpetual thanks, to Thee, O Lord, for Thy paternal warning: I am resolved to take it. But as I am so weak, O, defend me from the assaults of those who, by their bad example or wicked conduct, would seek my spiritual ruin: if

they will act like the horse and mule, who have no understanding, prevent them, at least, from doing evil to me, who am resolved to fulfil Thy law to the last hour of my breath: if they will not serve Thee, but will yet talk scandal, in Thy mercy towards others, *bind fast their jaws;* infuse Thy fear into them; even though it be but servile, 'tis sufficient to check them, as *with bit and bridle:* for they are of the number of those *who* will *come not near unto Thee.* Keep them afar off also from thy poor weak servant.

13. From experience I know that *many are the scourges of the sinner; but* they are tenfold severe for the impenitent or the relapsing sinner: and I most humbly and devoutly pray, as I hope, that I may never again be visited in Thy anger: for I know that *mercy shall encompass him that hopeth in The Lord.*

14. O my soul, *be glad in The Lord; and rejoice* with me, all *ye just: and* give *glory* to the Lord, *all ye right of heart;* for He has been merciful unto me, His servant.

Glory be to The Father, &c.

PSALM XXXVII. *The third of The Penitential Psalms: it contains the true sentiments of a penitential heart: may be said before Confession.*

*ord*, I know I am an unworthy sinner; that I deserve to be punished for my transgressions and my negligences: but I am still Thy child, and Thou art my Father. Have pity, then, on me: Thou knowest the infirmity of my heart and the corruption of my nature: *rebuke me not in Thy indignation*, or I shall be overpowered; *nor chastise me in Thy wrath*, lest I be consumed with the breath of Thy anger.

2. I have already experienced some portion of Thy just judgments: *for Thy* chastisements, like *arrows* which *are festered in* their victim, are to *me* most painful: *and* I feel as though *Thy hand hath been heavy upon me.*

3. O, may this excite me to contemplate the terrors of Thy future judgments, so that I may escape them: what does it signify to be punished here, if my poor soul be saved? Though it were true for me to say, *There is no health in my flesh, because of Thy wrath*, provided it be the merciful anger of a Parent, I am resigned; but chastise me not in Thy wrath to come: though I were to say, *There is no peace here for my bones, because of my sins*, I am prepared even for that, if Thou wilt remit the eternal punishment due to my transgressions.

4. *For my iniquities are gone* before Thy presence; their punishment hangs *over my head, and, as a heavy burden, are become heavy upon me:* but do Thou in Thy mercy lighten them: Thou didst say, "Come to Me, all you that are heavily burdened, and I will refresh you." O, how ardently do I desire that Thou fulfil, in my regard, this Thy divine promise!

5. For, without Thee, *my* spiritual *sores are* incurable, and would become *putrified and corrupted.* O, what do I not deserve *because of my foolishness*, first for consenting to sin, and then for presumptuously delaying my repentance?

6. *I am become miserable* when I reflect on my ingratitude to Thee, *and am humbled greatly* when I think on my miserable condition: as I meditated on my falling off from grace, *I walked sorrowful all the day long.*

7. *For* what are the pleasures of sin but a fleeting phantom? Alas! *my loins are filled with illusions; and*, following concupiscence, *there is no health in my flesh:* I know that the wisdom of the flesh is death.

8. *I am afflicted and humbled exceedingly* when I consider that if I live according to the flesh I shall die: terrified at the sight of my guilt, *I roared with the groaning of my heart.*

9. *O Lord*, keep me in Thy mercy: well do I understand that truth, that if by the spirit I mortify the deeds of the flesh, I shall live: I am resolved to do so; *all my desire is before Thee, and my groaning is not hid from Thee.*

10. *My heart is troubled, my* spiritual *strength*

*hath left me*, when I turned aside into the ways of sin; *and the* interior *light of* grace, affording a far brighter vision of heavenly things than *my eyes* do of visible objects, even that *itself is not with me* while in sin.

11. *My* spiritual *friends*, Thy Blessed Saints *and my neighbors*, the good brethren of The Faith, all who would *have drawn near* to assist me were I faithful to Thee, have deserted me *and stood against me.*

12. *And they that were*, in my expectations, to be *near me stood afar off* and left me to my spiritual enemies and my passions, *and they that sought my soul used violence.*

13. O, what a sad condition a soul is reduced to in being deprived of sanctifying grace! Then indeed the enemy assumes power over it; *and* this, alas! I have experienced; for *they that sought evils to me, they spoke vain things* to allure me still farther into sin, *and* they *studied deceits all the day long.*

14. *But*, blessed be Thy Name, and most humble thanks to Thee for Thy mercy, Thou hast once more impressed me with the grace of contrition; and being resolved to shake off the slough of sin, and to return to Thee, my Heavenly Father, *I as a deaf man heard* them *not*, *and was as a dumb man not opening his mouth* or holding any conversation with those who depise Thy law.

15. *And* towards them *I became as a man that heareth not, and hath no reproof in his mouth:* for I was as bad as they are: reproof, therefore, would have no effect coming from me; it is only

Thou, who givest unto me the grace of repentance, canst convert them: and for this did I trust in Thy mercy.

16. *For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord, my God.*

17. *For I said*, I will return to my God, *lest at any time my enemies rejoice over me: and* I know that *whilst my feet are moved* from the paths of virtue and religion *they* are delighted and *speak great things against me.*

18. *For* my spiritual enemies hate my conversion: but, by Thy grace, I am resolved upon it, and willing to do every thing to satisfy Thy justice: *I am ready for scourges*, only let them come from Thy paternal hand *and* liquidate my sins, *my sorrow* for which *is continually before me.*

19. *For I will declare my iniquity; and I will think for my sin.*

20. *But* do Thou, O Lord, stand near me; for *my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.*

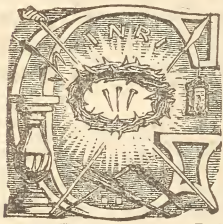
21. *They that* persevere in sin, and *render evil* example *for* the *good* example which Thy grace enables me to give by my conversion; they *have detracted me because I followed* the light of grace, which, in Thy *goodness*, Thou dost impart to me.

22. *Forsake me not, O Lord.* Thou knowest I am sincere; *my God, do not Thou depart from me.*

23. *Attend unto my help, O Lord, Thou God of my salvation.*

Glory be to The Father, &c.

PSALM L. *The fourth of The Penitential Psalms: it contains the pious effusions of a soul imploring pardon for sin: it may be recited with advantage before Confession.*



RACIOUS is Thy bounty, O Lord of heaven and earth. *Have mercy, then, on me,* O God, *according to Thy great mercy,*

2. *And according to the multitude of Thy tender mercies blot out my iniquities.*

3. Before now I have received from Thee pardon of sin: but *wash me yet more from my iniquity, and cleanse me from my sin.*

4. *For I know* the baseness and the malice of sin; and therefore *my iniquity and my sin is always before me,* and I shall never cease to cry for pardon.

5. Sin brings its own disgrace and shame, even before man; and temporal evils follow from its perpetration: but what are these compared to the spiritual evils of which it is the rueful cause? Were I sorry for my sins for any temporal motive, I know my sorrow would be defective — it would not be received by Thee, who judgest not according to human views: but my sorrow for sin, by Thy divine grace, is of a higher order — I declare my sorrow for sin to be, because I have offended Thee, Thou God of infinite goodness: all other kind of sorrow is insignificant compared with

this — I disregard human respect — I submit to temporal losses — I despise the world and all it can say and do, provided I be again Thy faithful servant: *to Thee*, then, *only have I sinned and have done evil before Thee:* O, grant me pardon and remission of my sins, *that Thou mayest be justified in Thy words;* for Thou didst promise, that, if the impious man would forsake his iniquity, iniquity should not hurt him: now, I am resolved to forsake all manner of iniquity for the remainder of my days; *and* in Thy mercy, then, grant me pardon, that Thou *mayest overcome*, and Thy judgments be approved of, even by the impious, when, in the pride and folly of their conceits, they attempt to analyze Thy counsels, and *when Thou art* as if *judged* by them.

6. O, do have pity on me, in consideration of my human infirmity: *for*, *behold*, *I was* even *conceived in iniquities, and in sins did my mother conceive me.*

7. Thou knowest, O God, whether I be sincere in my declaration of contrition for sin: I know that, to be insincere, would be but to put a hinderance to Thy mercies: *for*, *behold*, *Thou hast loved truth:* and *the*, to us, *uncertain* or unascertained *and hidden things of Thy wisdom*, *Thou hast made manifest* to those on whom thou dost confer the grace of true, repentance. O, grant *to me* that favor, that I may be enabled to appreciate the superiority of the spiritual over temporal advantages.

8. But, alas! I feel I am infected with the leprosy of sin: and as in the old law Thou wert

pleased to declare the legal purification of Thy people by blood, and hyssop, and many washings, and a shorn head, O, may I enjoy the reality of what these ceremonies were the figure: *Thou shalt sprinkle me*, not *with hyssop*, but with the blood of The True Paschal Lamb, *and* then indeed *I shall be cleansed. Thou shalt wash me* in the great reservoir of my Savior's merits, *and I shall be made whiter than snow.*

9. Then, indeed, *to my* interior *hearing Thou shalt give joy and gladness* far surpassing all worldly joy: *and the bones* and strength of Thy poor servant, *that have been humbled* by sin, *shall rejoice* on his being restored to the friendship of his God.

10. *Turn*, then, *Thy face from my sins, and blot out all my iniquities.*

11. *Create a clean heart in me, O God, and renew a right spirit within my bowels.*

12. *Cast me not away from Thy face, and take not Thy Holy Spirit from me.*

13. *Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.*

14. *I will*, by my example, *teach the unjust Thy ways*, and how Thou canst have mercy on the greatest sinners: *and the wicked*, excited to hope by Thy merciful condescension to me, *shall be converted to Thee.*

15. *Deliver me from* all passion and anger, and from every temptation that may lead to the effusion of *blood:* have mercy on me *O God, Thou God of my salvation, and my tongue shall extol* the infinity of *Thy* mercy, by which *justice*, that

is, righteousness, without merit on my part, is conferred upon me.

16. *O Lord*, of myself I cannot give expression to my gratitude or Thy bounty. But *Thou wilt open my lips, and my mouth shall declare Thy praise.*

17. I now offer to Thee the oblation of my heart: *for* I know Thou art pleased with the charity and affection of a grateful penitent: *if Thou hast desired* any other *sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be* now *delighted.*

18. *A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.*

19. *Deal favorably, O Lord, in Thy good will with* the scattered members of Thy Church, mystically prefigured by *Sion:* convert them by Thy grace — bring them back to the fold of peace and reconciliation; that thus *the walls of Jerusalem*, which is Thy Church, *may be built up.*

20. *Then shalt Thou receive the sacrifice of* the hearts of the faithful — a sacrifice of *justice* due of them to Thee, their Sovereign Benefactor; then shall they pay Thee the *oblations* of their affection *and* charity, which Thou dost regard more than the *whole burnt offerings* of Thy former people: *then shall they lay* their vows of love and obedience before Thee, which will be more pleasing to Thee than were the calves which Thy former people laid *upon Thy altar.*

Glory be to The Father, &c.

PSALM CI. *The fifth of The Penitential Psalms: it contains a humble and holy address to God for relief in trouble, spiritual or temporal.*

ORD, *hear my prayer; and let my cry come unto Thee.*

2. *Turn not away Thy face from me; in the day when I am in trouble, incline Thy ear to me.*

3. *In what day soever I shall call upon Thee*, do Thou, in Thy Mercy, *hear me speedily:*

4. *For* the life of man is short, and *my days* that are past *are vanished like smoke; and my bones*, that *are* now the principal support of my body, shall ere long be *grown dry, like fuel for the fire.*

5. *I am* like one *smitten as grass* by the over heat of the sun: *and my heart* fails me; it *is* as though it were *withered; because I have* neglected and *forgot to eat my* spiritual *bread*, to participate in The Holy Eucharist.

6. But I am sorry for this neglect; I mourn sincerely my folly and iniquity; and, *through* grief and contrition, *the voice of my groaning* hath so afflicted me that I feel somewhat as though *my bones hath cleaved to my skin.*

7. *I am become* in mind solitary, *like a pelican in the wilderness; I am* deserted *like a night raven in the* ruin of a *house.*

8. *I have watched* for the daydawn, that I may make my wants the subject of my prayers: *and* I *am* so afflicted at the sight of my sins that I feel as if I deserved to *become as a sparrow* forlorn and *all alone on the house top.*

9. Even those who were my friends have turned against me, and *all the day long*, as if they were *my enemies, reproached me;* because I have resolved to forsake iniquity and crime: *and they that* once *praised me did swear against me:*

10. Because, resolved to do penance *for* my sins, I did *eat* with compunction, as if *ashes* were scattered, like the ancient Prophets, on my *bread, and mingled* with *my drink* my tears of contrition, accompanied *with* sighs and *weeping.*

11. And this I have done, *because* I am aware of the terrors *of Thy* future *anger and indignation: for Thou having lifted me up* by grace and faith, and I having proved so unfaithful, *Thou hast* permitted my spiritual enemies to triumph over me for a time; and they have *thrown me down.*

12. *My days have declined like a shadow;* I feel time passing over like a vapor; *and I am* advancing to that stage of my mortal career, that, ere long, shall be *withered like grass.*

13. *But Thou, O Lord, endurest forever;* no time can alter Thee: *and the memory of Thee* and of Thy power and mercy shall be ever new *to all generations.*

14. Thy Prophet said, *Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.* Yes, Dear Lord,

15. Thy Church is firm in faith and discipline

like *the* compact *stones* of a well-built edifice, and the beauty and strength *thereof have pleased Thy apostolic servants; and they shall have pity on* all poor sinners, like me, in trouble and affliction; they shall intercede in our behalf before Thee; for they love The Church Militant, and *the earth* or territory *thereof* is to them an object of charity and affection.

16. *And* he said, *The Gentiles shall fear Thy Name:* yes, O Lord, they do, *and all the kings of the earth* have seen *Thy glory.*

17. *For the Lord hath built up* the new *Sion*, which is His Church; *and* there *He shall be seen* forever *in His Glory.*

18. I know that Thou art *He* that *hath regard to the prayer of the humble, and* that Thou art *He* that *hath not* at any time *despised their petition.*

19. *Let these* revelations of Thy Mercy, said the Prophet, *be written for another generation; and the people that shall be created shall praise The Lord:* and all this has been fulfilled when the Gentiles came to walk in Thy Light and kings in the brightness of Thy rising.

20. *Because* Thou art *He* that *hath looked forth from* Thy Mercy Seat; and all who know God may understand this to be *His High Sanctuary:* and His Mercy thus inclined Him; and *from heaven the Lord hath looked upon the earth,*

21. *That He might hear the groans of them that are in* the *fetters* of spiritual slavery; and that *He might release* from otherwise inevitable ruin *the children of the* people who have been *slain* by their merciless foe, the devil.

22. And he hath released them, *that they may declare The Name of The Lord in Sion and His praise in* The New *Jerusalem*,

23. *When the people and kings* should be *assembled together to serve The Lord.*

24. O the joy which possessed the heart of Thy Prophet when Thy Holy Spirit made those sublime revelations to him, and elicited from him a prayer that he might yet more thoroughly understand the shortness of human life compared with Thy never-ending years, and the contemptibility of time compared with the duration of eternity! *And he answered* The Divine Spirit and said to *Him, in the* vigor of his youth, and by *way of* expressing his infirmity even in the day of *his strength*, "*Declare unto me*," said he, "*the fewness of my days*, that I may repent in time."

25. *Cast me not away* like an unprofitable servant *in the midst of my days*, before I be made partaker of those blessings with the visions of which Thou hast favored me: and as I must, ere long, depart this life, let faith support me: for I know that my Redeemer liveth, and on the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God: whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom; my days are few indeed, but *Thy years are unto generation and generation.*

26. *In the beginning, O Lord, Thou foundedst the earth, and the Heavens are the works of Thy Hands.*

27. Even *they shall perish, but Thou remain-*

*est; and all of them shall grow old like a garment.*

28. *And as a vesture Thou shalt change them, and they shall be changed: but Thou art always the selfsame, and Thy years shall not fail.*

29. And *the* spiritual *children of Thy* beloved *servants*, the Apostles, *shall continue* and be raised to immortality; and they shall reign with Thee in The New Heavens; *and* even *their* spiritual *seed*, those who inherit the Faith from them, *shall be directed* thither and rendered secure in bliss *forever*. O, this is the blessed result of true repentance, which I implore of Thee, O God, to impart to me, Thy poor and humble petitioner; and as Thou didst look down with pity on the Gentiles, and didst send Thy Beloved Son to enlighten those who sat in darkness and in the shadow of death, and to direct their feet in the way of peace, O, do, in Thy pity, have mercy on me in like manner, and relieve me in my present distress and trouble.

Glory be to The Father, &c.

PSALM CXXIX. *The Sixth of The Penitential Psalms: it is said also for the repose of the Souls departed, and is admirably suited for that purpose when recited, as by proxy, for a Soul detained in Purgatory.*

T the contemplation of Thy mercy, O Lord, my soul has been comforted: therefore, *out of the depths* both of my misery and of my contrition *I have cried to Thee, O Lord.* In thy mercy, *Lord, hear my voice.*

2. *May Thy ears be attentive to the voice of my supplication.*

3. For *if*, without mercy, *Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?*

4. But my hope is fixed in Thee; *for with Thee there is merciful forgiveness:* Thou hast declared it, that, should the impious man relinquish his iniquity, iniquity shall not hurt him. While, then, I deplore my own misery, I will not forget Thy mercy; *and*, therefore, *by reason of Thy Law* of mercy, promising pardon to the truly penitent, *I have waited for Thee, O Lord*, until Thou deignest to send me consolation and relief.

5. O, the Lord is good: and therefore *my soul hath relied on His word: my soul hath hoped in The Lord.*

6. Let all the sinners of the earth have confidence in God: only let them be truly repentant,

and God will look on them with compassion, and forgive them their sins. Let them never cease to implore the divine mercy: *from the morning's dawn even until night let Israel*, let the faithful of the Church of God, *hope in The Lord.*

7. *Because with The Lord there is mercy, and with Him plentiful redemption.*

8. *And He shall redeem Israel*, the people who possess His faith, *from all His iniquities.*

Glory be to The Father, &c.

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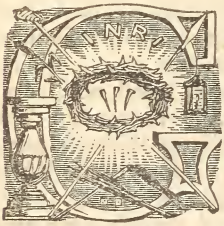
PSALM CXLII. *The Seventh of the Penitential Psalms: it is piously expressive of Humility and Contrition, with an earnest appeal to God for mercy: to be piously meditated on before Confession or Communion.*



REAT and inconceivable as is Thy power, O God, Thy mercy is not less so. *Hear Thou, O Lord, my prayers:* Thou who hast so often promised mercy to those who repent, *give ear to my supplication in Thy truth;* O, Thou who art faithful in Thy promises, whose veracity is identified with justice, *hear me in Thy justice.*

2. *And*, in Thy mercy, *enter not into judgment with* me *Thy* humble *servant: for, in Thy sight,*

unless through the medium of Thy mercy, *no man living shall be justified.*

3. O, do have pity on me: *for the* devil, my *enemy, hath persecuted my soul:* he hath induced me to commit many and grievous sins: he hath rendered me so vile in Thy sight, and before men and Angels, that I am as though *he hath brought down my life to the earth,* like a creature not created for Heaven, or that has lost all celestial dignity.

4. *He hath made me dwell in the darkness* of sin, *as those that have been* spiritually *dead of old,* the Pagans, who knew not Thy truth, nor participated in Thy redemption: but Thy grace hath touched me; by its divine light I see my misery; *and* hence *my spirit is in anguish within me; my heart is troubled within me.*

5. *I remembered the days of old,* the days of my youth and innocence, when Thy lamp shone over my head; when, in the holy simplicity of my heart, I dreaded sin, because I was taught to know that Thou wert infinitely good and amiable, and that sin displeased Thee: I remembered the days of old — when I loved and served Thee with fidelity and fervor, and when my purest happiness, unalloyed by care or by ambition, consisted in a zealous attention to Thy service: O, may these days return! may I terminate my life as I begun it — in Thy love and friendship! May the good works of my youth and early manhood, which have become mortified by my subsequent sins, revive on my repentance: O, grant me, then, pure, sincere contrition, and final perseverance: *I medi-*

*tated on all Thy works, I mused upon the works of Thy hands;* and I find Thy mercy the most astonishing of them all; and it is for this reason that

6. *I stretched forth my hand to Thee:* for I have experienced my misery while in sin; *my soul is unto Thee*, while in that state, *as earth without water* — dry, barren, and fruitless.

7. *Hear me speedily*, then, *O Lord;* relieve my anxiety; I can scarcely endure to be any longer separated from Thee by sin; *my spirit hath fainted away.*

8. *Turn not away Thy face from me, lest I be like unto* the unredeemed, like unto *them that go down into the pit.*

9. *Cause me to hear Thy mercy in the morning: for in Thee have I hoped.*

10. *Make the way known to me wherein I should walk: for I have lifted up my soul to Thee.*

11. *Deliver me from my enemies*, whether of soul or body, *O Lord; to Thee have I fled* for succor: *teach me to do Thy will* forevermore; *for Thou art my God*, whom I prize before all the world, whom I purpose and resolve to love and serve before the world, and in all things, until the end of my life.

12. For I know that if I be faithful to myself and to Thee, and persevere now to the end in Thy love and service, — in virtue and religion, in detesting and renouncing sin, and in the performance of all the good I can, — that *Thy Good Spirit*, my sweet Guardian Angel, *shall*, at the hour of my death, *lead me into the right land* — the land of

eternal bliss — the land of celestial love — the land of pure delights — the land of the living, where neither death, nor trouble, nor sin, nor sickness can abide — " the Life Everlasting, whose joys and honors, whose happiness and glory, no human eye, in our present state, is worthy to behold, and the intensity, and unalterableness, and magnificence of which no heart of man on earth is capable to conceive a correct idea ! O, then, as I invoke Thy Holy Name, Beloved Jesus, to have mercy on me, *for Thy Name's sake, O Lord. Thou wilt quicken me* from the lethargy of sin into a life of grace, that I may live for the rest of my days *in* the manner which *Thy justice* requires of me.

13. I have that confidence in Thee that *Thou wilt bring my soul out of trouble; and in Thy mercy* that *Thou wilt destroy* the machinations of *my enemies;*

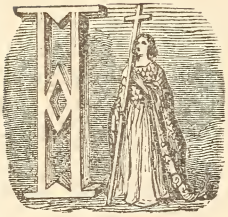
14. *And* that *Thou wilt cut off* from harming me *all them that afflict my soul: for I am Thy servant*, and Thou art my God, in whom I believe, in whom I hope, and whom, with my whole heart, I desire to love above the world and all things, now and forevermore. Amen.

Glory be to The Father, &c.

*Remember not, O Lord, our offences, nor those of our parents; neither take Thou revenge on our sins.*

# PRAYERS BEFORE MASS.

## ON SUNDAYS.



N The Name of The Father, and of The Son, and of The Holy Ghost. *R. Amen.*

O Lord, open Thou our lips.

*R. And our mouth shall declare Thy praise.*

Let us adore The God of Glory.

*R. Let us adore The God of our Salvation.*

The King of Heaven inviteth us and graciously calleth us into His Sacred Presence; to Him we owe all the days of our lives; let us give, at least, this one to His Service.

*R. Let us adore The Lord of Glory.*

Always are The Angels assembled in their choirs above; always are The Saints ready with their hymns; behold now The Church also prepareth Her solemn offices, and summoneth all Her children to bring in their tribute of prayer and praise.

*Q. Let us adore The God of our Salvation.*

Come, let us rejoice before The Lord; let us sing joyfully to God our Savior; let us make haste to approach His Presence and proclaim His

praises; for The Lord is A Great God, and A Great King above all gods; in His hands are all the ends of the earth.

*R. Let us adore The God that made us.*

Let us adore and fall down and lament before The Lord that made us; for He is The Lord our God, and we are His people and the sheep of His Pasture.

*R. Let us adore and fall down before Him.*

To-day, if you should hear His voice, harden not your hearts, but listen awfully to His Word, and bend your knees before His Holy Altar.

*R. We will adore The Lord of Glory; we will worship The God of our Salvation.*

Our Father, &c.

### AN ACT OF CONTRITION.

O my God, for the sake of Thy Sovereign Goodness and Infinite Perfection, which I adore most reverently, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my sins, this Thy Infinite Goodness; and I firmly resolve, by the assistance of Thy Grace, nevermore to offend Thee for the time to come, and carefully to avoid the occasions of sin.

*C. Wherefore, O God, we come before Thee this day to beg pardon for our transgressions and to implore Thine Assistance for the time to come.*

### AN ACT OF FAITH.

I firmly believe that there is One only God,

and that in This One God there are three distinct persons, The Father, The Son, and The Holy Ghost. That The Son took to Himself the nature of man from the womb of The Virgin Mary, by the operation of The Holy Ghost, and that in this our human nature he was crucified and died for us. That afterwards He arose again and ascended up into Heaven, from whence He shall come to reward the just with everlasting glory, and to inflict everlasting punishment on the wicked. Moreover, I believe whatsoever else The Catholic Church proposes to be believed; and this because God, Who is The Sovereign Truth, Who can neither deceive nor be deceived, hath revealed all these truths to This His Church.

*C. Grant, O God, that we may humbly receive and firmly hold fast all those truths which Thou hast revealed and Thy Church hath proposed to our belief.*

### AN ACT OF HOPE.

O my God, relying on Thy Almighty Power and on Thy Infinite Mercy and Goodness, and because Thou art faithful to Thy Promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ, Thy Son; and that Thou wilt give me the assistance of Thy Grace, with which I may labor to continue to the end in the diligent exercise of all good works, that I may thus deserve to obtain the glory which Thou hast promised in Heaven.

*C. This Hope, thus grounded on Thy Mercy, Thy Power, and Thy Promises, still more, O God, confirm and strengthen in us.*

### AN ACT OF CHARITY.

O Lord, my God, I desire to love Thee with my whole heart and above all things, because Thou art The Sovereign Good, and, by reason of Thine Infinite Perfection, art most worthy of all love: and for Thy sake I desire to love my neighbor as I love myself.

*C. Thus only, O Lord, can we fulfil our duty and Thy Commandments in loving Thee above all things, and our neighbor as ourselves.*

### LET US PRAY.

O Almighty and Eternal God, Who hast appointed us six days in which we may labor and do all our work, and hast consecrated the seventh to Thyself, grant, we beseech Thee, that, according as Thou hast commanded, we may sanctify this day by devoting it to Thy Love and Service. Mercifully forgive us all our past neglect in this kind, pardon the sins which we have been guilty of during the course of the week, and give us grace to avoid them for the future. Make us sensible, O God, of the daily blessings which we receive from Thy Bounty, that, as we know Thee by Faith, we may love Thee by Charity, and, fixing all our hopes on the happiness of a future life, we may patiently suffer in submission to Thy Holy Will what Thou now permittest, and come at length to the joys of Thy Heavenly Kingdom, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, and The Holy Ghost, One God, world without end. *Amen.*

### A PRAYER BEFORE MASS.

*Let us pray.*

O Merciful Father, Who didst so love the world as to give up for our redemption Thy Beloved Son, Who, in obedience to Thee, and for us sinners, humbled Himself even unto the death of the cross, and continues to offer Himself daily, by the ministry of His Priests, for the Living and the Dead, we humbly beseech Thee that, penetrated with a lively Faith, we may always assist, with the utmost devotion and reverence, at the oblation of His Most Precious Body and Blood, which is consecrated at Mass, and thereby that we may be made partakers of The Sacrifice which He consummated on Calvary.

In union with Thy Holy Church and its minister, and invoking The Blessed Virgin Mary, Mother of God, and all The Angels and Saints, we now offer The Adorable Sacrifice of The Mass, 1st, to Thy Honor and Glory, to acknowledge Thy Infinite Perfections, Thy Supreme Dominion over all Thy creatures, our entire subjection to Thee, and our total dependence on Thy Gracious Providence; and, 2ndly, in thanksgiving for all Thy Benefits; and, 3rdly, for the remission of our sins.

We offer it for the propagation of the Catholic Faith; for our Most Holy Father The Pope; for our Archbishop, (or Bishop,) and for all the Pastors and Clergy of Thy Holy Church, that they may direct The Faithful in the way of Salvation; for the President, and for all that are in high station,

that we may lead quiet and holy lives; for peace and good will among all states and people; for the necessities of mankind, and particularly for the congregation here present, to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to The Faithful departed.

And as Jesus Christ so ordained, when he instituted at His Last Supper this wonderful mystery of His Power, Wisdom, and Goodness, we offer This Mass in grateful remembrance of all He has done and suffered for the love of us; making special commemoration of His Bitter Passion and Death, and of His Glorious Resurrection and of His Ascension into Heaven.

Vouchsafe, O Almighty and Eternal God, for to Thee alone so great a sacrifice is due, graciously to accept it, for these and all other purposes, agreeable to Thy Holy Will; and, to render it the more pleasing, we offer it to Thee through The Same Jesus Christ, Thy Beloved Son, our Lord and Savior, our High Priest and Victim; and in The Name of The Most Holy Trinity, The Father, The Son, and The Holy Ghost, to whom be honor, praise, and glory, forever and ever. *Amen.*

# PRAYERS AFTER MASS.

Let us offer up our prayers to Almighty God for the repose of the souls of The Faithful departed.

PSALM CXXIX. *De Profundis.*

UT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

*Let Thine ears be attentive to the voice of my supplication.*

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

*For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.*

My soul hath relied on His word; my soul hath hoped in The Lord.

*From the morning watch even until night let Israel hope in The Lord.*

Because with The Lord there is mercy, and with Him plentiful redemption.

*And He shall redeem Israel from all his iniquities.*

*V.* Eternal rest grant to them, O Lord.

*R. And let perpetual light shine upon them.*
*V.* O Lord, hear my prayer.
*R. And let my supplication come to Thee.*

LET US PRAY.

O God, The Creator and Redeemer of all the Faithful, give to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired, who livest and reignest forever and ever. *R. Amen.*

*V.* Eternal rest grant unto them, O Lord.
*R. And let perpetual light shine upon them.*
*V.* May they rest in peace. *R. Amen.*

Let us offer up our prayers for the sick.

*V.* Heal Thy servants, O Lord, who are sick and who put their trust in Thee.
*R. Send them help, O Lord, and comfort from Thy holy place.*

LET US PRAY.

O Almighty and Everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick, for whom we humbly crave the help of Thy Mercy, that, their health being restored to them, they may render thanks to Thee in Thy Church, through Jesus Christ our Lord. *Amen.*

Let us offer up our prayers for those that are in prison and affliction.

*V.* O Lord, deal not with us according to our sins.

*R. Nor reward us according to our iniquities.*

LET US PRAY.

O God, Whose property is always to have mercy and to spare, receive our petitions, that we and all Thy servants who are bound by the chain of sin, may by the compassion of Thy Goodness be mercifully absolved.

Let us pray for those that are in slavery.

*V.* From Heaven The Lord hath looked down upon the Earth.

*R. That He might hear the groans of those that are in fetters.*

LET US PRAY.

O God, Who didst deliver Peter The Apostle from his chains and free him from his enemies unhurt, liberate Thy servants through his intercession, and grant that their deliverance from slavery to the freedom of Citizens may lead them to the cultivation of Religion and of all virtue; that thus they may be enabled to enjoy an exemption from sin, which is the most precious Liberty, until they come to the fruition of the glory of Thy Son: through The Same Christ our Lord. *Amen.*

Let us offer up our prayers for our absent brethren, that those who are prevented from attending Mass this day by any legitimate cause may rejoice

in the removal thereof; and that those who, through sloth or indifference, have neglected to sanctify this day, may obtain the grace of true contrition for this and all their other sins.

*V.* O God, save Thy servants trusting in Thee.
*R. Send them help, O Lord, from Thy Holy Place.*

LET US PRAY.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy Anger which we deserve for our sins.

Let us pray for our benefactors in general, and especially for the benefactors of this mission, that God may increase their temporal means a hundred fold and bring them to eternal life.

*V.* Save Thy people, O Lord, and bless Thy inheritance.
*R. Govern them and exalt them forever.*

LET US PRAY.

O God, The Protector of all that hope in Thee, without whom nothing can have either strength or holiness, multiply Thy Mercy, we beseech Thee, upon us, that, Thou being our Governor and our Guide, we may so pass through the goods of this life as not to lose those which are eternal: through Jesus Christ our Lord. *Amen.*

## THE "TE DEUM."

*We praise Thee, O God; we acknowledge Thee to be our Lord.*

All the earth worshippeth Thee, The Father everlasting.

*To Thee all The Angels cry aloud; the heavens and the heavenly powers.*

To Thee The Cherubim and Seraphim continually do cry, Holy,

*Holy,*

Holy, Lord God of Sabaoth.

*Heaven and earth are full of the majesty of Thy Glory.*

The glorious choir of the Apostles praise Thee.

*The admirable company of the Prophets praise Thee.*

Thee the white-robed army of martyrs doth praise.

*Thee The Holy Church throughout the world doth acknowledge.*

The Father of incomprehensible Majesty.

*Thy Adorable, True, and Only Son.*

And The Holy Ghost, The Paraclete.

*Thou, O Christ, art The King of Glory.*

Thou art The Everlasting Son of The Father.

*Thou, being to take upon Thee to deliver man, didst not disdain The Virgin's womb.*

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

*Thou sittest at the right hand of God, in the glory of The Father.*

Thee we believe to be The Judge to come.

*We beseech Thee, therefore, to help Thy servants whom Thou hast redeemed with Thy Precious Blood.*

Make them to be numbered with Thy Saints in eternal glory.

*O Lord, save Thy people, and bless Thy inheritance.*

And govern them and exalt them forever.

*Every day we magnify Thee.*

And we praise Thy Name forever and ever.

*Vouchsafe, O Lord, to keep us this day without sin.*

Have mercy on us, O Lord, have mercy on us.

*Let Thy Mercy, O Lord, be upon us, as we have put our trust in Thee.*

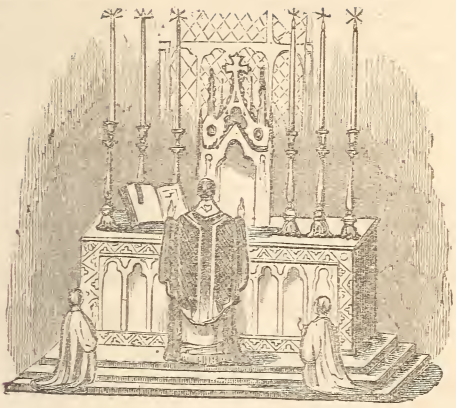
In Thee, O Lord, have I put my trust: let me not be confounded forever.

LET US PRAY.

We give Thee thanks, Almighty and Gracious Father, that Thou hast permitted us this day to offer our homage to Thy Divine Majesty, and especially that Thou hast allowed us to be present at The Most Holy Sacrifice of the body and blood of Thy Beloved Son. If we have been wanting in attention and devotion, pardon us, we beseech Thee, in pity to our weakness. For the sake of Him whose sufferings and death we have commemorated, grant the petitions which we have made in His Name, and send down upon us Thy Blessing, which may remain with us forever, through the same Jesus Christ, our Lord. *Amen.*

When persons are prevented by distance, delicacy of health, or any other lawful impediment, from assisting at Mass on Sundays and Holydays, they should take every due care to recite at home the prayers for Mass, and, if possible, at the exact hour at which Mass is celebrated, and thus unite their prayers with the prayers of the Congregation in the Church. If the *whole* family are prevented from going, the head of the family should assemble them and give out the prayers for Mass, at which the rest should join with great piety and reverence.

☞ Instead of "We praise Thee, O God," the Psalm, "Have mercy on me," p. 264, is said during Advent and Lent.



# INSTRUCTIONS

## FOR THOSE WHO ARE TO SERVE MASS.

☞ Young boys who desire to attend on The Priest in serving Mass should be made aware that, when the sanctity of Christians was most conspicuous, the most distinguished for rank, honor, and learning were the most desirous to serve Mass, and deemed it a high favor to be allowed to do so. Therefore none but religious, pious youths should presume to offer themselves. Indeed, it is a sign of grace that a child should desire to serve Mass. The parents should therefore study, as much as possible, to keep their children in a state of innocence, in order the better to qualify

them for so holy an employment. St. Gregory says, "Who of The Faithful can have any doubt but that in the time of immolation, at the voice of The Priest, the Heavens are opened and choirs of Angels are present at the Mystery of Jesus Christ?" From these words we may understand the purity of heart, and also the external devotion, necessary in all those who would desire to serve Mass devoutly. Let such persons, then, attentively study the following rules:—

## GENERAL RULES FOR SERVING MASS.

1. Servers should be particular to have their hair, face and hands, shirt and shoes, clean before they would think to come into The Sacristy.

2. The Servers never should run or appear hurried: they should never smile in The Sacristy or while serving Mass.

3. The Servers should reverently genuflect on entering or retiring from The Sanctuary.

4. Silence should be strictly observed in The Sacristy.

5. The Servers should see that the bread, wine, water, towel, &c., are duly prepared *before* Mass.

6. In lighting the candles, the Servers should be most cautious not to let any drops of wax fall on the Altar or Altar linen.

7. The Servers should handle the wine and water cruets very gently; should hold them by the handle, or from the bottom, so as not to spread the hand round them, lest the wine and water become heated, or the cruets soiled.

8. The Servers' hands should be closed, palm to palm, and kept so before the chest, the fingers in an upright position, during Mass, except when the hands are occupied with a book, censer, &c.

9. The Servers should never look behind them nor negligently look about them, but should keep their eyes constantly on the Tabernacle or be devoutly engaged in prayer.

10. Should any Server be so rude as to spit in The Sacristy, or Sanctuary, he should *never* again be allowed to come in there: every boy should have his handkerchief in his pocket, and use it as occasion may require.

11. The Servers should kneel from the beginning of Mass to The Gospel and from The Offertory to the draughting of The Chalice; also during the administration of Holy Communion, and from The "*Dominus vobiscum*," previous to The Post Communion, to The Second Gospel.

12. The Servers should stand during the reading of *The Two Gospels and The Creed.* The Server who is at The Epistle side should *stand* behind the Priest after The "*Deo Gratias*," that he may be in readiness to remove the book.

13. If there be but one Server, he remains, kneeling or standing, at the side of the Altar contrary to that at which the book lies.

14. When the book is left open after The Post Communion, it is to be removed to The Gospel side of the Altar.

15. The bell is to be rung four times during Mass: first, at The *Sanctus;* secondly, at the spreading of the Priest's hands over the Chalice, *and at this time very gently;* thirdly, at the elevation both of The Host and Chalice; and fourthly, at The "*Domine non sum dignus.*"

16. The Servers are to genuflect as often as they pass before The Blessed Sacrament.

17. The boys have to commit to memory the Latin of the Serving of The Priest at Mass, the proper and distinct pronunciation of which is very easy indeed, if the Server, or Servers, will only be attentive to two or three readings of it under the pious care of their Pastor or some one appointed by him for that purpose.

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# THE MANNER OF SERVING AT MASS.

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THE CLERK, IF ONLY ONE, KNEELING AT THE LEFT HAND OF THE PRIEST, SHALL ANSWER HIM AS FOLLOWS.

*Priest.* INTROIBO ad altare Dei.

*Clerk.* Ad Deum Qui lætificat juventutem meam.

*Pr.* Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

*Cl.* Quia Tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

*Pr.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

*Cl.* Et introibo ad altare Dei: ad Deum Qui lætificat juventutem meam.

*Pr.* Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

*Cl.* Spera in Deo, quonium adhuc confitebor illi: salutare vultus mei, et Deus meus.

*Pr.* Gloria Patri, et Filio, et Spiritui Sancto.

*Cl.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*Pr.* Et introibo ad altare Dei.

*Cl.* Ad Deum Qui lætificat juventutem meam.

*Pr.* Adjutorium nostrum in nomine Domini.

*Cl.* Qui fecit cœlum et terram.

*Pr.* Confiteor Deo, &c.

*Cl.* Misereatur tui Omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

*Pr.* Amen.

*Cl.* Confiteor Deo Omnipotenti, Beatæ Mariæ semper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptistæ, Sanctis Apostolis Petro et Paulo, Omnibus Sanctis, et Tibi Pater, quia peccavi nimis cogitatione, verbo, et opere, [*here he strikes his breast thrice,*] mea culpa, mea culpa, mea maxima culpa. Ideo precor Beatam Mariam semper Virginem, Beatum Michaelem Archangelum, Beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, Omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

*Pr.* Misereatur vestri, &c.

*Cl.* Amen.

*Pr.* Indulgentiam, absolutionem, &c.

*Cl.* Amen.

*Pr.* Deus Tu conversus vivificabis nos.

*Cl.* Et plebs tua lætabitur in te.

*Pr.* Ostende nobis, Domine, misericordiam tuam.
*Cl.* Et salutare tuum da nobis.
*Pr.* Domine, exaudi orationem meam.
*Cl.* Et clamor meus ad te veniat.
*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.
*Pr.* Kyrie eleison.
*Cl.* Kyrie eleison.
*Pr.* Kyrie eleison.
*Cl.* Christe eleison.
*Pr.* Christe eleison.
*Cl.* Christe eleison.
*Pr.* Kyrie eleison.
*Cl.* Kyrie eleison.
*Pr.* Kyrie eleison.
*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.
*Pr.* Per omnia sæcula sæculorum.
*Cl.* Amen.

At the end of the Epistle say,

*Cl.* Deo gratias.

The Epistle and Gradual, or Tract, being read, remove The Mass Book to the right hand of The Altar, making a genuflection as you pass before the middle of The Altar.

*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.
*Pr.* Sequentia Sancti Evangelii secundum, &c.

Making the sign of the cross, say,

*Cl.* Gloria tibi, Domine.

At the end of The Gospel say,

*Cl.* Laus tibi, Christe.
*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.

Here the Clerk is to give wine and water to the Priest. The Priest then washes his fingers, after which the Servers go to their place and answer, —

*Pr.* Orate Fratres, &c.
*Cl.* Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.
*Pr.* Per omnia sæcula sæculorum.
*Cl.* Amen.
*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.
*Pr.* Sursum corda.
*Cl.* Habemus ad Dominum.
*Pr.* Gratias agamus Domino Deo nostro.
*Cl.* Dignum et justum est.
*Pr.* Per omnia sæcula sæculorum.
*Cl.* Amen.
*Pr.* Et ne nos inducas in tentationem.
*Cl.* Sed libera nos a malo.
*Pr.* Per omnia sæcula sæculorum.
*Cl.* Amen.
*Pr.* Pax Domini sit semper vobiscum.
*Cl.* Et cum spiritu tuo.

The Priest's Communion being ended, be ready to give, first wine, and then wine and water. But if there be Communicants, say the *Confiteor*. Then remove the book to the left hand of the Altar, and return to your former place.

*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.

*Pr.* Per omnia sæcula sæculorum.
*Cl.* Amen.
*Pr.* Ite, Missa est, *or* Benedicamus Domino.
*Cl.* Deo gratias.

In Masses for the Dead.

*Pr.* Requiescant in pace.
*Cl.* Amen.

Remove the book, if it be left open; kneel and receive the Priest's blessing.

*Pr.* Pater, et Filius, et Spiritus Sanctus.
*Cl.* Amen.

At the beginning of the last Gospel.

*Pr.* Dominus vobiscum.
*Cl.* Et cum spiritu tuo.
*Pr.* Initium, *or* Sequentia sancti Evangelii, &c.
*Cl.* Gloria tibi, Domine.

At the end say,

*Cl.* Deo gratias.

The Servers now put out the candles and lay up all decently and carefully.

# THE ORDINARY OF MASS.

THE PRIEST AT THE FOOT OF THE ALTAR, BEGINNING, SAITH:

+

In Nomine Patris et Filii, et Spiritus Sancti. Amen.

*Ant.* Introibo ad altare Dei.

*R.* Ad Deum, qui lætificat juventutem meam.

In The Name of The Father, and of The Son, and of The Holy Ghost. Amen.

*Anth.* I will go unto the altar of God.

*R. To God, who giveth joy to my youth.*

PSALM XLII.

Judica me, Deus, et decerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

*R. Quia tu es, Deus, fortitudo mea, quare me repulisti? Et quare*

Judge me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

*R. Since Thou, O God, art my strength, why hast Thou cast me*

*tristis incedo, dum affligit me inimicus.*

*P.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula Tua.

*R. Et introibo ad altare Dei; ad Deum qui lætificat juventutem meam.*

*P.* Confitebor tibi in cithara, Deus, Deus meus, quare tristis es, anima mea, et quare conturbas me?

*R. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.*

*P.* Gloria Patri, et Filio, et Spiritui Sancto.

*R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.*

*P.* Introibo ad altare Dei.

*R. Ad Deum qui lætificat juventutem meam.*

*off? And why do I go sorrowful while the enemy afflicteth me?*

*P.* Send forth Thy Light and Thy Truth: they have conducted me and brought me to Thy Holy Mount, and into Thy Tabernacles.

*R. And I will go unto the altar of God; to God who giveth joy to my youth.*

*P.* I will praise Thee on the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

*R. Hope in God, for I will still praise Him, the salvation of my countenance, and my God.*

*P.* Glory be to The Father, and to The Son, and to The Holy Ghost.

*R. As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*P.* I will go unto the altar of God.

*R. To God who giveth joy to my youth.*

*P.* Adjutorium nostrum in nomine Domini.

*R. Qui fecit Cœlum et Terram.*

*P.* Confiteor, &c.

*R. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.*

*P.* Amen.

*R. Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.*

*P.* Our help is in the name of The Lord.

*R. Who made Heaven and Earth.*

*P.* I confess, &c.

*R. May Almighty God be merciful to thee, and forgiving Thy sins, bring thee to everlasting life.*

*P.* Amen.

*R. I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael The Archangel, to Blessed John The Baptist, to The Holy Apostles Peter and Paul, to all The Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore I beseech The Blessed Mary ever Virgin, Blessed Michael The Archangel, Blessed John The Baptist, The Holy Apostles Peter and Paul, and all The Saints, and you, Father, to pray to our Lord God for me.*

*P.* Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

*R. Amen.*

*P.* Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

*R. Amen.*

*P.* Deus tu conversus vivificabis nos.

*R. Et plebs tua lætabitur in te.*

*P.* Ostende nobis, Domine, misericordiam tuam.

*R. Et salutare tuum da nobis.*

*P.* Domine, exaudi orationem meam.

*R. Et clamor meus ad te veniat.*

*P.* Dominus vobiscum.

*R. Et cum spiritu tuo.*

*P.* May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

*R. Amen.*

*P.* May The Almighty and Merciful Lord grant us pardon, absolution, and remission of our sins.

*R. Amen.*

*P.* Thou, O God, being turned, wilt enliven us.

*R. And Thy people will rejoice in Thee.*

*P.* Show us, O Lord, Thy Mercy.

*R. And grant us Thy Salvation.*

*P.* O Lord, hear my prayer.

*R. And let my cry come unto Thee.*

*P.* The Lord be with you.

*R. And with thy spirit.*

As the Priest goes up to the Altar, he says, —

AUFER a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum. Amen.

TAKE away from us our iniquities, we beseech Thee, O, Lord, that we may be worthy to enter with pure minds into The Holy of Holies. Through Christ our Lord. Amen.

When he bows before the Altar, he says, —

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Here, at Solemn Masses, the Priest, after blessing the incense and fuming the Altar by the sign of the cross, with the following words, "*Mayest thou be blessed by Him in whose honor thou shalt be burned*," turns to the book and reads

THE INTRAIT.

BENEDICTA sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

*V.* Gloria, etc.

BLESSED be The Holy Trinity and undivided Unity. We will praise It because it hath shown His Mercy to us. *Ps.* O Lord, our God, how wonderful is Thy Name over the utmost boundaries of the earth!

*V.* Glory, &c.

After which is alternately sung or said, —

*P.* Kyrie eleison. *R. Kyrie eleison.*
*P.* Kyrie eleison.
*Lord, have mercy upon us.*
*R. Christe eleison.* *P.* Christe eleison.
*R. Christe eleison.*
*Christ, have mercy upon us.*
*P.* Kyrie eleison. *R. Kyrie eleison.*
*P.* Kyrie eleison.
*Lord, have mercy upon us.*

## GLORIA IN EXCELSIS.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus Te, benedicimus Te, adoramus Te, glorificamus Te. Gratias agimus Tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater Omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris,

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks by reason of Thy Great Glory, O Lord God, Heavenly King, God The Father Almighty. O Lord Jesus Christ, The Only-Begotten Son, O Lord God, Lamb of God, Son of The Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our

miserere nobis. Quoniam Tu Solus Sanctus, Tu Solus Dominus, Tu Solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

prayers. Who sittest at the right hand of The Father, have mercy on us. For Thou only art Holy, Thou only art The Lord; Thou only, O Jesus Christ, together with The Holy Ghost, art Most High in the glory of God The Father. Amen.

Turning towards the people, the Priest says,—

*P.* Dominus vobiscum.

*R. Et cum spiritu tuo.*

*P.* The Lord be with you.

*R. And with thy spirit.*

Coll. *Omnipotens.* O Almighty and Everlasting God, Who hast granted Thy servants in the confession of the true Faith to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore a Unity, we beseech Thee, that by the strength of This Faith we may be defended from all adversity: through our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, God, forever and ever. *R. Amen.*

* II. Coll. *A cunctis.* Preserve us, O Lord, we beseech Thee, from all dangers of body and

* This Collect, with its corresponding Secret and Post Communion, is said every day as a second Collect, &c., (Doubles and within Octaves excepted,) from Candlemas day to Passion Sunday, and from Trinity Sunday to The First Sunday of Advent inclusively.

soul, and by the intercession of Glorious and Blessed Mary, The Ever Virgin Mother of God, of The Blessed Apostles Peter and Paul, of Blessed N., and of all the Saints, grant us, in Thy mercy, health and peace, that, adversities and errors being removed, Thy Church may serve Thee with a pure and undisturbed devotion: through our Lord, &c. *R. Amen.*

Epistle. *Rom.* xi. 33. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His Judgments, and how unsearchable His Ways! For who hath known the mind of The Lord? or who hath been His counsellor? Or who hath first given to Him? and recompense shall be made him. For of Him, and by Him, and in Him are all things. To Him be glory forever. *Amen. R. Deo gratias.*

Grad. *Dan.* iii. Blessed art Thou, O Lord, Who beholdest the deep and sittest on the cherubim. *V.* Blessed art Thou, O Lord, in the firmanent of Heaven, and worthy of praise forever. *Alleluia, Alleluia.*

*V.* Benedictus es Domine, Deus Patrum nostrorum, et laudabilis in sæcula. *Alleluia.*

*V.* Blessed art Thou, O Lord, The God of our fathers, and worthy of praise forever. *Allel.*

### THE PRAYER "MUNDA COR MEUM," BEFORE THE GOSPEL.

Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of The Prophet

Isaiah with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily attend to Thy Holy Gospel: through Christ our Lord. *Amen.*

May The Lord be in my heart and on my lips, that I may worthily, and in a becoming manner, attend to His Holy Gospel. *Amen.*

*P.* Dominus vobiscum.

*R. Et cum spiritu tuo.*

*P.* Sequentia (*vel* initium) sancti Evangelii secundum, etc.

*R. Gloria tibi, Domine.*

*P.* The Lord be with you.

*R. And with thy spirit.*

*P.* The continuation (*or beginning*) of The Holy Gospel according to, &c.

*R. Glory be to Thee, O Lord.*

GOSPEL — MATT. XXVIII. 18, 20.

In illo tempore, dixit Jesus Discipulis Suis: Data est mihi omnis potestas in cœlo, et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti; docentes eos servare omnia quæcumque mandavi vobis. Et ecce Ego vobiscum sum om-

*At that time*, Jesus said to His Disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations, *baptizing them in the name of The Father, and of The Son, and of The Holy Ghost;* teaching them to observe all things whatsoever I have com-

nibus diebus, usque ad consummationem sæculi.

*R. Laus tibi, Christe.*

manded you: and behold I am with you all days, even to the consummation of the world.

*R. Praise be to Thee, O Christ.*

Then say with the Priest, in a low voice, —

May our sins be blotted out by the words of the Gospel.

THE NICENE CREED.

Credo in Unum Deum, Patrem Omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in Unum Dominum Jesum Christum, Filium Dei Unigenitum et ex Patre Natum ante omnia sæcula; Deum de Deo, Lumen de Lumine, Deum Verum de Deo Vero; Genitum non Factum, Consubstantialem Patri, per Quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et Incarnatus est de

I believe in One God, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, The Only-Begotten Son of God, and born of The Father before all ages; God of God, Light of Light, True God of True God; Begotten, not made; Consubstantial to The Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven; and became Incarnate by The Holy

Spiritu Sancto, ex Maria Virgine ; *et Homo factus est.** Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas ; et ascendit in cœlum : sedet ad dexteram Patris ; et iterum venturus est cum gloria, judicare Vivos et Mortuos ; cujos regni non erit finis.

Et in Spiritum Sanctum, Dominum et Vivificantem, Qui ex Patre Filioque procedit ; Qui cum Patre et Filio simul adoratur, et conglorificatur ; qui locutus est per Prophetas. Et Unam Sanctam Catholicam et Apostolicam Ecclesiam. Confiteor Unum Baptisma in remissionem peccatorum. Et expecto Resurrectionem Mortu-

Ghost of The Virgin Mary ; *and was made Man.** He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the scriptures ; and ascended into heaven, sitteth at the right hand of The Father ; and He is to come again with glory to judge both The Living and The Dead ; of whose kingdom there shall be no end.

And in The Holy Ghost, The Lord and Giver of Life, Who proceedeth from The Father and The Son ; Who, together with The Father and The Son, is adored and glorified ; Who spake by The Prophets. And One Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I ex-

* Kneel in reverence of Christ's Incarnation.

orum, et Vitam venturi sæculi. Amen.

*P.* Dominus vobiscum.

*R. Et cum spiritu tuo.*

*P.* Oremus.

pect The Resurrection of The Dead, and The Life of the world to come. Amen.

*P.* The Lord be with you.

*R. And with thy spirit.*

*P.* Let us pray.

OFFERT. — Blessed be God The Father, and The Only-Begotten Son of God, as likewise The Holy Ghost, for He has shown mercy to us.

### OBLATION OF THE HOST.

SUSCIPE, Sancte Pater, Omnipotens Æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero Tibi Deo meo Vivo et Vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus Fidelibus Christianis, Vivis atque Defunctis, ut mihi et illis proficiat ad salutem in vitam æternum. Amen.

ACCEPT, O Holy Father, Almighty and Eternal God, this unspotted Host, which I, Thy unworthy servant, offer unto Thee, my Living and True God, for my innumerable sins, offences, and negligences, and for all here present, as also for all Faithful Christians, both Living and Dead, that it may avail both me and them unto life everlasting. Amen.

When the Priest puts the wine and and water into the Chalice, he says, —

Deus, Qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini Mysterium, Ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster, Qui Tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O God, Who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant that by The Mystery of This Water and Wine we may be made partakers of His Divine Nature Who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord, Thy Son, Who with Thee, in The Unity of, &c. Amen.

OBLATION OF THE CHALICE.

Offerimus Tibi, Domine, Calicem Salutaris, Tuam deprecantes Clementiam, ut in conspectu Divinæ Majestatis Tuæ, pro nostra et totius mundi Salute, cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, The Chalice of Salvation, beseeching Thy Clemency that it may ascend before Thy Divine Majesty, as a sweet odor, for our salvation and for that of the whole world. Amen.

When the Priest bows before the Altar, —

In spiritu humilitatis, et in animo contrito suscipiamur a Te, Domi-

Accept us, O Lord in the spirit of humility and contrition of heart,

ne, et sic fiat sacrificium nostrum in Conspectu Tuo hodie, ut placeat Tibi, Domine Deus.

and grant that the sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.

When he blesses the bread and wine, —

Veni, sanctificator, Omnipotens Æterne Deus, et benedic hoc sacrificium tuo sancto nomini preparatum.

Come, O Almighty and Eternal God, The Sanctifier, and bless this sacrifice, prepared for the glory of Thy Holy Name.

Here, in solemn Masses, he blesses the Incense, saying, —

Per intercessionem Beati Michaelis Archangeli stantis a dextris Altari Incensi, et Omnium Electorum Suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum, etc. Amen.

May The Lord, by the intercession of Blessed Michael The Archangel standing at the right hand of the Altar of Incense, and of all His Elect, vouchsafe to bless this Incense, and receive it as an odor of sweetness. Through, &c. Amen.

At incensing the bread and wine he says, —

Inconsum istud a Te benedictum, ascendat ad Te Domine, et descendat super nos Misericordia Tua.

May this Incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy Mercy descend upon us.

**At incensing the Altar he says, Ps. cxl., 2, &c., —**

Dirigatur, Domine, oratio mea sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in Thy sight, and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a gate of prudence round my lips, that my heart may not incline to evil words, to make excuses in sin.

On giving the Censor to the Deacon he says, —

May The Lord enkindle within us the fire of His love and the flame of everlasting charity. Amen.

Washing his hands, he says, Ps. xxv. 6, —

Lavabo inter innocentes manus meas, et circumdabo Altare Tuum, Domine,

Ut audiam vocem laudis, et enarrem Universa Mirabilia Tua.

Domine, dilexi decorem Domus Tuæ, et locum habitationis Gloriæ Tuæ.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

I will wash my hands among the innocent, and will compass Thy Altar, O Lord,

That I may hear the voice of praise, and tell all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy Glory dwelleth.

Take not away my soul with the wicked, nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam Te, Domine.

Gloria Patri, et Filio, etc.

In whose hands are iniquities: their right hand is filled with bribes.

But I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to The Father, &c.

Bowing in the middle of the Altar, he says, —

Suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem Beatæ Mariæ, semper Virginis, et Beati Joannis Baptistæ, et Sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in

Receive, O Holy Trinity, this oblation which we make to Thee in memory of The Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of The Blessed Mary, ever a Virgin, of Blessed John Baptist, The Holy Apostles Peter and Paul, and of all The Saints, that it may be available to their honor and our salvation, and that they may vouchsafe to intercede for us in heaven

cœlis, quorum memoriam agimus in terris. Per Eumdem, etc. Amen.

whose memory we celebrate on earth. Through The Same Christ our Lord. Amen.

Then, turning himself towards the people, he says, —

Orate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

*R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.*

Brethren, pray that my sacrifice and yours may be acceptable to God, The Father Almighty.

*R. May The Lord receive the sacrifice from thy hands, to the praise and glory of His Own Name, and to our benefit and that of all His Holy Church.*

Secret. Sanctify, we beseech Thee, O Lord our God, by the invocation of Thy Holy Name, the victim of this oblation, and by it make us ourselves an eternal offering to Thee. Through, &c.

II. Secret. Graciously hear us, O God our Savior, that, by virtue of This Sacrament, Thou mayest defend us from all enemies, of both soul and body. Grant us grace in this life, and glory in the next.

*P.* Per omnia sæcula sæculorum.

*R. Amen.*

*P.* Dominus vobiscum

*P.* World without end.

*R. Amen.*

*P.* The Lord be with you.

*R. Et cum spiritu tuo.*

*P.* Sursum corda.

*R. Habemus ad Dominum.*

*P.* Gratias agamus Domino Deo nostro.

*R. Dignum et justum est.*

*R. And with thy spirit.*

*P.* Lift up your hearts.

*R. We have lifted them up to The Lord.*

*P.* Let us give thanks to The Lord our God.

*R. It is meet and just.*

THE PREFACE.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine Sancte Pater Omnipotens, Æterne Deus.

Qui cum unigenito Filio Tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de Tua gloria, revelante Te, credimus, hoc de Filio Tuo, hoc de Spiritu Sancto, sine differentia discre-

IT is truly meet and just, right, and available to salvation, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God.

Who, together with Thy Only-Begotten Son and The Holy Ghost, art One God and One Lord: not in singularity of one Person, but in Trinity of one substance. For what we believe of Thy Glory, as Thou hast revealed, the same we believe of Thy Son, and of The Holy Ghost,

tionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, etc.

without any difference or distinction. So that in the confession of the True and Eternal Deity we adore distinction in Persons, unity in essence, and equality in Majesty. Whom The Angels and Archangels, The Cherubim, also, and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria Tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is He that cometh in the name of The Lord. Hosanna in the highest.

## THE CANON OF THE MASS.

Te igitur, Clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, hæc dona,

We therefore humbly pray and beseech Thee, Most Merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and

hæc munera, hæc sancta, sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia Tua Sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum ; una cum Famulo Tuo Papa nostro N. et Antistite nostro N. et Preside nostro N. et omnibus orthodoxis atque Catholicæ et Apostolicæ Fidei cultoribus.

bless these gifts, these presents, these holy, unspotted sacrifices, which in the first place we offer Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world ; together with Thy Servant N. our Pope, N. our Bishop, and N. our President, as also all orthodox believers and professors of The Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famularumque tuarum, N. et N.

Be mindful, O Lord, of Thy servants, men and women, N. and N.

Here he prays silently for those he intends to pray for.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemp-

And of all here present, whose Faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families, and

tione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua Æterno Deo, Vivo et Vero.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Jesu Christi, sed et Beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum Tuorum, quorum meritis precibusque concedas, ut in omnibus Protectionis Tuæ muniamur auxilio. Per Eumdem Christum Dominum nostrum. Amen.

friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, The Eternal, Living, and True God.

Communicating with and honoring, in the first place, the memory of The Ever-Glorious Virgin Mary, Mother of our Lord and God Jesus Christ, as also of The Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers grant that we may be always defended by the help of Thy Protection. Thro' The Same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says, —

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ Tuæ, quæsumus Domine, ut placatus accipies; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in Electorum Tuorum jubeas Grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and, to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

Quam oblationem Tu Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat Dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do Thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept, that it may be made for us The Body and Blood of Thy Most Beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad Te Deum Patrem Suum Omnipotentem, Tibi gratias agens, benedixit, fregit, deditque discipu-

Who, the day before He suffered, took bread into His Holy and Venerable Hands, and with His eyes lifted up towards Heaven, giving thanks to Thee, Almighty God, His Father, He blessed it, brake it,

lis suis, dicens : Accipite et manducate ex hoc omnes, *Hoc est enim Corpus Meum.*

and gave it to His Disciples, saying : Take and eat ye all of this, *For this is My Body.*

After pronouncing the words of Consecration, the Priest, kneeling, adores and elevates the sacred Host.

Simili modo, postquam cœnatum est, accipiens et hunc præclarum calicem in Sanctas ac Venerabiles Manus suas, item tibi gratias agens benedixit, deditque Discipulis suis dicens : Accipite et bibite ex eo omnes : *Hic est enim calix Sanguinis Mei Novi et Eterni Testamenti, Mysterium Fidei, qui pro vobis et pro multis, effundetur in remissionem peccatorum.*

In like manner, after He had supped, taking also this excellent chalice into His Holy and venerable hands, giving Thee also thanks, He blessed, and gave it to His Disciples, saying : Take and drink ye all of this : *For this is The Chalice of My Blood of The New and Eternal Testament, The Mystery of Faith, which shall be shed for you, and for many, to the remission of sins.*

Hæc quotiescumque feceritis, in Mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

Here also, kneeling, he adores and elevates the Chalice.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejustem Christi Filii tui

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind The Blessed

Domini nostri tam Beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos Gloriosæ Ascensionis, offerimus Præclaræ Majestati Tuæ, de tuis donis ac datis, Hostiam Puram, Hostiam Sanctam, Hostiam Immaculatam, Panem Sanctum Vitæ Æternæ, et Calicem Salutis Perpetuæ.

Passion of The Same Christ, Thy Son, our Lord, His Resurrection from the Dead and Admirable Ascension into Heaven, offer unto Thy Most Excellent Majesty of Thy Gifts bestowed upon us A Pure Host, A Holy Host, An Unspotted Host, The Holy Bread of Eternal Life, and Chalice of Everlasting Salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri Tui Justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit Summus Sacerdos Tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them as Thou wert graciously pleased to accept the gifts of Thy Just Servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, A Holy Sacrifice and Unspotted Victim.

Supplices Te rogamus, Omnipotens Deus, jube hæc præferri per manus Sancti Angeli

We most humbly beseech Thee, Almighty God, to command these gifts to be carried by

Tui in Sublime Altare Tuum, in conspectu Divinæ Majestatis Tuæ ut quotquot ex hac altaris participatione sacro Sanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per Eumdem Christum Dominum nostrum. Amen.

the hands of Thy Holy Angels to Thy Altar on high, in the sight of Thy Divine Majesty, that as many as shall partake of The Most Sacred Body and Blood of Thy Son at this altar may be filled with every heavenly grace and blessing. Through The Same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

Memento etiam, Domine, Famulorum Famularumque Tuarum N. et N., qui nos præcesserunt cum signo Fidei et dormiunt in somno pacis.

Be mindful, O Lord, of Thy Servants N. and N., who are gone before us with the sign of Faith and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per Eumdem Christum Dominum nostrum. Amen.

To these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through The Same Christ our Lord. Amen.

Here, striking his breast, The Priest says, —

Nobis quoque peccatoribus famulis tuis, de multitudine Miserationum Tuarum sperantibus, partem aliquam et societatem donare digneris, cum Tuis Sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis Tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus Largitor admitte. Per Christum Dominum nostrum.

Also to us sinners, Thy servants, confiding in the multitude of Thy Mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints; into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thy own gratuitous pardon. Through Christ our Lord.

Per Quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per Ipsum, et cum Ipso, et in Ipso, est Tibi Deo Patri Omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By Whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. By Him, and with Him, and in Him, is to Thee, God The Father Almighty, in the unity of The Holy Ghost, all honor and glory.

*P.* Per omnia sæcula sæculorum. *R. Amen.*

*P.* Forever and ever. *R. Amen.*

OREMUS.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere, —

Pater noster, Qui es in cœlis, sanctificetur Nomen Tuum; adveniat Regnum Tuum; fiat Voluntas Tua sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

*R. Sed libera nos a malo.*

*P.* Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris, et Intercedente Beata et Gloriosa semper Virgine Dei Genetrice Ma-

LET US PRAY.

Instructed by Thy Saving Precepts, and following Thy Divine Directions, we presume to say, —

Our Father, Who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy Will be done on earth as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

*R. But deliver us from evil.*

*P.* Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and, by the intercession of The Blessed and Ever-Glorious Virgin Mary,

ria, cum Beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope Misericordiæ Tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per Eumdem Dominum nostrum Jesum Christum Filium tuum, Qui tecum vivit et regnat, in unitate Spiritus Sancti Deus.

Mother of God, and of The Holy Apostles Peter and Paul, and of Andrew, and of all The Saints, mercifully grant peace in our days, that, through the assistance of Thy Mercy, we may be always free from sin and secure from all disturbance. Through The Same Jesus Christ Thy Son, our Lord, Who, with Thee and The Holy Ghost, liveth and reigneth, God.

*P.* Per omnia sæcula sæculorum.

*R. Amen.*

*P.* Pax Domine sit semper vobiscum.

*R. Et cum spiritu tuo.*

*P.* World without end.

*R. Amen.*

*P.* The peace of The Lord be always with you.

*R. And with thy spirit.*

Breaking The Host, he puts a particle thereof into The Chalice, saying, —

May this mixture and consecration of The Body and Blood of our Lord Jesus Christ be to us, that receive it, effectual to eternal life. Amen.

Then, bowing and striking his breast, he says, —

Agnus Dei, Qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, Qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, Qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, give us peace.

In Masses for the *Dead*, he says, twice, *Give them rest;* and lastly, *Give them eternal rest.*

The following prayer is then also omitted:—

Domine Jesu Christe, Qui dixisti Apostolis Tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed Fidem Ecclesiæ Tuæ, eamque secundum voluntatem tuam pacificare et coadunare digneris; Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, Who saidst to Thy Apostles, I leave you peace, I give you my peace, regard not my sins, but the Faith of Thy Church; and grant her that peace and unity which is agreeable to Thy Will; Who livest and reignest forever and ever. Amen.

Domine Jesu Christe, Fili Dei Vivi, Qui ex voluntate Patris, coöperante Spiritu Sancto, per Mortem Tuam mundum vivificasti, libera me per Hoc Sacro-Sanctum Corpus et Sangui-

Lord Jesus Christ, Son of The Living God, Who, according to the will of Thy Father, hast by Thy Death, through the coöperation of The Holy Ghost, given life to the world, deliver me

nem Tuum ab omnibus iniquitatibus meis, et universis malis; et fac me Tuis semper inhærere Mandatis, et a Te nunquam separari permittas; Qui cum Eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

by this Thy Most Sacred Body and Blood from all my iniquities and from all evils, and make me always adhere to Thy Commandments, and never suffer me to be separated from Thee; Who livest and reignest with God The Father, &c. Amen.

Perceptio Corporis Tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro Tua Pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through Thy Mercy, may it be a safeguard and remedy both to soul and body; Who, with God The Father, in the unity of The Holy Ghost, livest and reignest, God, forever and ever. Amen.

Taking the Host in his hands, he says, —

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of Heaven, and call upon The Name of our Lord.

Striking his breast with humility and devotion, he says, thrice, —

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic, verbo et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed

Receiving reverently both parts of The Host, he says, —

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May The Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice, he says, —

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make The Lord for all He has given to me? I will take the Chalice of salvation and call upon the Name of The Lord. Praising, I will call upon The Lord, and I shall be saved from my enemies.

Receiving The Blood of our Savior, he says, —

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Taking the first Ablution, he says, —

Quod ore sumpsimus, Domine, puramente capiamus, at de munere

Grant, O Lord, that what we have taken with our mouth we may

temporali fiat nobis remedium sempiternum.

receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

Taking the second Ablution, he says, —

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drank, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, &c.

Comm. We bless The God of Heaven, and we will praise Him in the sight of all the living, because He hath shown us His mercy.

*P.* Dominus vobiscum.

*R. Et cum spiritu tuo.*

*P.* Oremus.

*P.* The Lord be with you.

*R. And with thy spirit.*

*P.* Let us pray.

*P.* Comm. *Proficiat.* May the receiving of This Sacrament, O Lord our God, avail us to the salvation of body and soul, together with the confession of An Everlasting Holy Trinity, and of The Undivided Unity thereof. Through, &c.

II. *P.* Comm. *Mundet.* May the oblation of

this Divine Sacrament, we beseech Thee, O Lord, both cleanse and defend us, and by the intercession of The Blessed Mary, The Virgin Mother of God, of The Blessed Apostles Peter and Paul, of Blessed N., and of all The Saints, free us from all sin and deliver us from all adversity.

After the *Post Comm.* is sometimes added the prayer, "*Et famulos*," &c.

Defend, also, O Lord, from all adversity Thy Servant N. our Pope, N. our Bishop, N. our President, together with the people and army committed to his care: grant peace in our days, and banish all wickedness from Thy Church. Through, &c.

| | |
|---|---|
| *P.* Dominus vobiscum. | *P.* The Lord be with you. |
| *R. Et cum spiritu tuo.* | *R. And with thy spirit.* |
| *P.* Ite Missa est. | *P.* Go; Mass is finished. |
| *R. Deo gratias.* | *R. Thanks be to God.* |

In Masses for the Dead.

| | |
|---|---|
| *P.* Requiescant in pace. | *P.* May they rest in peace. |
| *R. Amen.* | *R. Amen.* |

Bowing before the Altar, the Priest says, —

| | |
|---|---|
| Placeat Tibi, Sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis Tuæ Majestatis | Let the performance of my homage be pleasing to Thee, O Holy Trinity, and grant that the sacrifice which I, |

indignus obtuli, Tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, Te Miserante, propitiabile. Per Christum Dominum nostrum. Amen.

though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy Mercy be a propitiation for me and all those for whom it has been offered. Through, &c.

Turning himself towards the people, he gives them the blessing, saying, —

Benedicat vos, Omnipotens Deus+Pater, et Filius, et Spiritus Sanctus.

May Almighty God,+ The Father, Son, and Holy Ghost, bless you.

*R.* Amen.

*R.* Amen.

*P.* Dominus vobiscum.

*P.* Our Lord be with you.

*R. Et cum spiritu tuo.*

*R. And with thy spirit.*

*P.* Initium Sancti Evangelii secundum Joannem.

*P.* The beginning of The Gospel according to St. John.

*R. Gloria Tibi, Domine.*

*R. Glory be to Thee, O Lord.*

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per Ipsum facta sunt, et sine Ipso factum

In the beginning was The Word, and The Word was with God, and The Word was God. The same was in the beginning with God. All things were made

est nihil, quod factum est. In Ipso vita erat, et vita erat lux hominum ; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de Lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de Lumine. Erat Lux Vera, Quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God whose name was John. This man came for a witness, to give testimony of the Light, that all men might believe through him. He was not The Light, but was to give testimony of The Light. That was The True Light, which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per Ipsum factus est, et mundus Eum non cognovit. In propria venit, et sui Eum non receperunt. Quotquot autem receperunt Eum, dedit eis potestatem filios Dei fieri ; his qui credunt in nomine Ejus,

He was in the world, and the world was made by him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God ;

qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et *Verbum Caro Factum est*, et habitavit in nobis ; et vidimus gloriam Ejus, gloriam quasi Unigeniti a Patre, Plenum gratiæ et veritatis.

to them that believe in His Name ; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *The Word was made flesh*, and dwelt among us ; and we saw His glory, as it were the glory of The Only-Begotten of The Father, full of grace and truth.

*R. Deo Gratias.*

*R. Thanks be to God.*

# THE STATIONS OF THE CROSS.

"He was offered, because it was His own will."—Isaiah liii. 7.

## INTRODUCTION.

The Stations of The Cross mean a devotion in memory of The Passion of our Beloved Lord while He passed over the ground leading from Pontius Pilate's Hall, where He was condemned, to the top of Mount Calvary, where He finally expired.

According to tradition, The Blessed Virgin Mary is said to have been the first to set the example of this devotion. "During her latter years," says St. Andrew of Crete, "she used to frequent those places where her Divine Son had been loaded with contumely and nailed to The Cross." The first Christians, even those who lived at a great distance from Jerusalem, were naturally desirous to visit the place where such mysteries had been accomplished, and to learn from eye witnesses every circumstance of their Lord's Agony, thereby, to nourish their own and their children's piety with the knowledge of the most important events that had ever taken place.

From that time a pilgrimage to Calvary became the favorite devotion of The Faithful. Even dur-

ing the sanguinary persecutions which raged for the first three centuries, illustrious pilgrims, such as St. Alexander, St. Ephrem, and St. Eustachius, were seen in crowds at The Holy Sepulchre. Numerous as were the pilgrims who undertook the painful and often dangerous expedition to the Holy Land, yet there were many thousands who devoutly sighed for a privilege their circumstances did not allow them to enjoy. Deprived, then, of the chance of ever seeing the Holy Places in reality, they wished to behold, at least, the representation of them ; and thus, without quitting their country, to honor their Lord's Passion by commemorating its mysteries in the same way as they would have done on the very soil where those mysteries were accomplished. The Order of St. Francis, to which St. Lewis had given The Holy Sepulchre in charge, and the members of which conducted The Stations of the Pilgrims on their arrival in Jerusalem, gave much encouragement to this devout practice. They erected Calvaries in various places, ornamented them with pictures representing the principal scenes of our Lord's last painful journey, and summoned The Faithful to crowd about them, to listen to and meditate on the recital of the sad tragedy.

Such the origin of The Stations of The Cross. Wherever this exercise was introduced Faith was seen to revive, morals to improve, and the Love of Jesus Christ to be rekindled in the soul. May the same happy effects be produced at the present time also, wherever the devotion is practised.

# THE STATIONS OF THE CROSS.

THE Stations begin by placing ourselves on our knees before The Blessed Sacrament, calling to mind with a lively Faith the moment in which our Savior, having been blasphemed at the house of Caiphas and derided at the house of Herod, is expecting to receive the sentence of death in the court of Pilate. Then, stationing ourselves in spirit at His Sacred Feet, we should make an Act of Contrition for our sins, and offer to Him the devotion we are about to perform, in honor and commemoration of His Most Bitter Sufferings and Agony, and for the ends expressed in the Act of Oblation.

### AN ACT OF CONTRITION.

O my God, I am heartily sorry for all my sins: I detest them most sincerely, and humbly beg pardon for them. I am filled with grief and confusion for having offended Thee, because Thou art infinitely good and infinitely amiable, and because sin is most displeasing in Thy sight. And, by the assistance of Thy Holy Grace, I am firmly resolved nevermore to relapse into mortal sin, and to avoid all occasions of sin to the end of my life. *Amen.*

### AN ACT OF OBLATION.

Vouchsafe, O Lord Jesus Christ, to accept this exercise of The Stations of The Cross which we are about devoutly to perform. We offer it to Thy Sovereign Majesty in honor and in memory of Thy Most Painful Sufferings and Death; for the relief of the souls in Purgatory; for the peace of Thy Holy Church; for our friends and enemies; that we may all obtain the pardon of our sins, the remission of the punishment which they deserve, and the grace of final perseverance. These favors we implore of Thee, Beloved Jesus, Who livest and reignest, God, world without end. *Amen.*

*V.* O Lord, open Thou my lips:
*R.* *And my mouth shall declare Thy praise.*
*V.* O God, incline unto mine aid:
*R.* *O Lord, make haste to keep me.*
*V.* Glory be to The Father, and to The Son, and to The Holy Ghost:

*R. As it was in the beginning, is now, and ever shall be, world without end. Amen.*

While the Priest and his attendants proceed to the first station, the choir chants, —

1.

Stabat Mater Dolorosa,
Juxta crucem Lacrymosa,
Dum pedebat Filius.

1.

Near The Cross, in bitter anguish,
Doomed to see Him weep and languish,
Mary stood while Jesus hung.

Having come to

THE FIRST STATION,

The Priest and his attendants genuflect, saying, —

*V.* We adore and bless Thee, O Lord Jesus Christ:

*R. Because by Thy Holy Cross and Passion Thou hast redeemed the world.*

N. B. — This versicle and response are said before each station.

THE MEDITATION.

*Jesus is condemned to death.*

Let us contemplate, how, leaving the house of Caiphas, where He had been blasphemed, and the house of Herod, where He had been treated as a fool, Jesus is brought before Pilate, where His

back is torn with scourges, His head crowned with thorns, and He, Who, on the last day, will judge The Living and The Dead, is Himself condemned to an ignominious death.

LET US PRAY.

Dearest Savior, it was our sins that condemned Thee. It was to save us from eternal punishment that Thou didst choose to die upon The Cross. O, by Thy inconceivable Love for us, grant that our journey to death may, by Thy Merits, be rendered safe; for such was Thy Divine Motive in submitting to the pilgrimage which Thou didst here begin towards Calvary.

Here the Priest says *The Act of Contrition*, p. 210; after which, *Our Father*, *&c.*, *Hail Mary*, *&c.*, and *Glory be to The Father*, *&c.*, as on p. 210; then

*V.* Have mercy on us, O Lord:

*R. Have mercy on us.*

*V.* May the souls of The Faithful departed, through the mercy of God, rest in peace:

*R. Amen.*

Proceeding to the second station, the choir chants,—

2.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

2.

Her soul, transfixed with sword of sorrow,
No relief from tears could borrow;
But in agony was wrung.

## THE SECOND STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MEDITATION.

*Jesus has The Cross laid upon His shoulders.*

Let us contemplate, how, The Heavy Cross is laid upon the bruised shoulders of Jesus Christ. He receives it with resignation; He carries it with unspeakable love; for it is the instrument by which He is to redeem the world.

### LET US PRAY.

Beloved Jesus, grant us, by virtue of Thy Cross, a loving and generous heart like Thine, and cause us to embrace with courage the difficulties of our state, and to esteem and sanctify all the crosses which, in submission to Thy Divine Will, we are obliged to bear.

The Act of Contrition, &c., as on p. 210.
Proceeding to the next station, the choir chants, —

3.

O, quam tristis et afflicta,
Fuit Illa benedicta,
Mater Unigeniti!

3.

O, how sad and sore distressed
Now was she, that Mother Blessed,
Of The Sole-Begotten One!

## THE THIRD STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MEDITATION.

*Jesus falls the first time under The Cross.*

Let us contemplate, how, bowed down by the weight of His Cross, Jesus advances amidst an infuriated rabble, whose insolent taunts serve only to inflame His Love. But as the blood trickles from His wounds His strength fails Him, and He sinks exhausted on the ground.

### LET US PRAY.

Adorable Jesus, Thou didst fall under the load of Thy Cross to expiate our sinful falls. By the merits of that painful fall, may we obtain grace never again to relapse into mortal sin.

The Act of Contrition, &c., as on p. 210.
Proceeding to the fourth station, the choir chants, —

4.

Quæ mœrebat et dolebat,
Pia Mater dum videbat,
Nati pœnas Incliti.

4.

Wo-begone with heart's prostration,
Mother Meek, The Bitter Passion
Saw She of Her Glorious Son.

## THE FOURTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MEDITATION.

*Jesus is met by His Blessed Mother.*

Let us contemplate, that, as an affectionate mother would not absent herself during the sufferings of a beloved child, neither would Mary be away while Jesus was in anguish. But what must have been the feelings of both The Mother and The Son, when they met each other on the way to Calvary!

### LET US PRAY.

O Tender-hearted Jesus, by the compassion which Thou didst then feel for Thy Blessed Mother, give us grace to have a true devotion towards Thee and Her. And Thou, Most Afflicted Mother, obtain for us the favor of sympathizing with Thee in the sufferings of Thy Son, that thus we may be rendered worthy to participate in His Sacred Merits.

The Act of Contrition, &c., as on p 210.

Proceeding to the fifth station, the choir chants, —

5.

Quis est homo, qui non fleret,
Matrem Christi, si videret,
In tanto supplicio?

5.

Who on Christ's Fond Mother looking,
Such extreme affliction brooking,
Born of woman, would not weep?

## THE FIFTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MEDITATION.

*Jesus is assisted in carrying His Cross by Simon of Cyrene.*

Let us contemplate, that, afraid lest the weakness of their victim should prevent Him from undergoing all that in their cruelty they had intended, the executioners of Jesus give Him some relief. They compel Simon of Cyrene to assist Him in carrying His Cross; but the virtue of The Cross changes his heart, and from a compulsory task it becomes a delightful occupation.

### LET US PRAY.

O Holy Jesus, may the place of that stranger be ours. We will never refuse Thy Cross. Whatever sufferings Thou dost design for us we will accept in submission to Thy Divine Will, and bear them cheerfully in obedience to Thy Justice.

The Act of Contrition, &c., as on p. 210.
Passing on to the sixth station, the choir chants, —

6.

Quis non posset contristari,
Christi Matrem contemplari,
Dolentem cum Filio?

6.

Who on Christ's Fond Mother thinking,

With Her Son in sorrow sinking,
Would not share Her sorrow deep?

### THE SIXTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MEDITATION.

*A pious woman wipes with a veil the face of Jesus.*

Let us contemplate, that, as Jesus proceeds along, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd of soldiers and wipes His face. In reward for her piety, the impression of His Divine Countenance is left upon the veil.

### LET US PRAY.

O Thou, the most comely amongst the sons of men, behold, in the state to which Thy mangled Body is reduced, an image of what our souls, formed to Thy resemblance and adorned with Thy especial graces, have been made by sin. Purify them, O God, from their filthy stains; restore them to their lost beauty; and let Thy Divine Image again be seen upon them.

The Act of Contrition, &c., as on p. 210.
Passing on to the seventh station, the choir chants, —

7.

Pro peccatis suæ gentis,

Vidit Jesum in tormentis,
Et flagellis subditum.

7.

For His people's sins rejected,
She Her Jesus unprotected
Saw with thorns, with scourges rent.

THE SEVENTH STATION.

*V.* We adore, &c. *R. Because, &c.*

THE MEDITATION.

*Jesus falls under The Cross a second time.*

Let us contemplate, that, as Jesus proceeds, the blood still flowing from Him, His anguish and pains increase at every step. Again He falls to the ground, reopening, by the shock, all His wounds, and causing them to smart afresh.

LET US PRAY.

Thou didst fall again, O Meek and Humble Jesus, to expiate our repeated and shameful falls. How often hast Thou pardoned us! Yet we have relapsed, with deep ingratitude, into the same excesses. Give us grace, we beseech Thee, by virtue of this Thy Second Fall, to persevere faithfully henceforth in Thy service to our latest breath.

The Act of Contrition, &c., as on p. 210.
Passing on to the eighth station, the choir chants, —

8.

Vidit suum dulcem natum,
Morientem, desolatum,
Dum emisit Spiritum.

8.

Saw Her Son from judgment taken,
Her Beloved in death forsaken,
Till His Spirit forth He sent.

## THE EIGHTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MYSTERY.

*Jesus addresses the women of Jerusalem.*

Let us contemplate, how, Jesus, lifting up His eyes amidst the rabble who were savagely thirsting for His Blood, saw some holy women shedding tears. At the sight of them, forgetting His own unparalleled affliction, He exclaims, "Daughters of Jerusalem, weep not for me, but for yourselves and for your children."

### LET US PRAY.

O Lord of Pity, we will lament over ourselves and over the misfortunes which we have brought upon ourselves by offending Thee. But we will also lament over Thee, from Whom we have extorted those tears, and Who hast so loved us as to

lay down Thy Life that we may be saved from eternal ruin.

The Act of Contrition, &c., as on p. 210.
Passing on to the ninth station, the choir chants,—

9.

Eia Mater, fons amoris,
Me sentire vim doloris,
Fac, ut tecum lugeam.

9.

Dearest Mother, plunged in sorrow,
Let me of Thy grief now borrow;
Let me in Thy anguish share.

### THE NINTH STATION.

*V.* We adore, &c. *R. Because, &c.*

#### THE MYSTERY.

*Jesus falls under The Cross the third time.*

Let us contemplate, that, as Jesus had nearly reached the fatal spot, a noisy mob pressing upon Him from behind, His brutal executioners violently dragging Him on before, so weak has He become by the loss of blood which is streaming from His many wounds, and by the load of anguish which presses upon His soul, that, for the third time, He falls prostrate on the ground.

#### LET US PRAY.

O Compassionate Lord Jesus, we entreat Thee,

by virtue of this third most painful fall, to pardon us our sins, our relapses, our long continuance in sin, our repeated infidelities to grace, and our neglect of Thy service, which we now promise to compensate for, by our fervor for the future.

The Act of Contrition, &c., as on p. 210.
Passing on to the tenth station, the choir chants, —

10.

Fac ut ardeat cor meum,
In amando Christum Deum,
Ut sibi complaceam.

10.

That my heart, fresh grace receiving,
My Dear God and Savior loving,
May free pardon from Him hear.

## THE TENTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MYSTERY.

*Jesus is stripped of His clothes.*

Let us contemplate, that, The Divine Victim being arrived at the place of sacrifice, His garments, though sticking to His wounds, are violently torn off by His barbarous tormentors. Behold The Saint of Saints stripped in the sight of an obscene multitude, and standing covered with ignominy and shame.

LET US PRAY.

O Most Chaste Lord Jesus, didst Thou thus expiate the impious deeds of men? O, by that shame, more sensibly felt by Thee than all Thy other torments, give us grace to prevent, by timely repentance, the shame of that last and most terrible day when Thou wilt lay open to the gaze of men and of Angels all the turpitude of The reprobate.

The Act of Contrition, &c., as on p. 210.
Passing on to the eleventh station, the choir chants, —

11.

Virgo Virginum Præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

11.

Virgin First of Virgins Blessed,
I'm with sins, alas! oppressed;
Make me weep for them with Thee.

THE ELEVENTH STATION.

*V.* We adore, &c. *R. Because, &c.*

THE MYSTERY.

*Jesus is nailed to The Cross.*

Let us contemplate, that, The Cross is laid on the ground and Jesus is stretched on His bed of death. He now offers His bruised limbs to His

Heavenly Father in behalf of sinful man, and to His fierce executioners to be nailed by them to the wood of The Cross. The blows are struck; the blood gushes forth; and Jesus is nailed A Bleeding Victim on The Altar of The Cross.

LET US PRAY.

Most Holy and Adorable Victim of Salvation, Thou predestined Model of The Elect, nailed to The Cross to satisfy The Justice of Thy Eternal Father for the sins of mankind, compassionate our infirmity; and, as Thou didst submit to be crucified for our salvation, do grant us grace to crucify our rebellious will and our carnal desires, that thus we may be rendered worthy to inherit the glory to which Thy Redemption has obtained for us a title.

The Act of Contrition, &c., as on p. 210.
Passing on to the twelfth station, the choir chants, —

12.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

12.

Make me feel Thy Son's sad sorrow,
Make me of His death to borrow
Merit from that Honored Tree.

THE TWELFTH STATION.

*V.* We adore, &c. *R. Because, &c.*

THE MYSTERY.

*Jesus dies on The Cross.*

Let us contemplate, that, for three hours Jesus has hung upon The Cross. His Blood has run streaming down His Body, and bedewing the ground, and in the midst of the most excruciating agony He pardons His murderers, promises the bliss of Paradise to the repentant thief, and commits His Blessed Mother and Beloved Disciple to each other's care. *All is now consummated;* and, meekly bowing down His head, He gives up The Ghost.

☞ Here all make the most profound reverence.

LET US PRAY.

O Heavenly and Most Holy Lord Jesus Christ, Thou Consubstantial Son of The Eternal Father, Thou, obedient to Thy Father's Will, even to The Death of The Cross, we adore Thee as our True Redeemer absorbed in death to save us poor, helpless sinners from eternal death. We devoutly venerate the mystery of The Cross, on which Thou wert pleased to operate The Salvation of The World. We embrace that sacred emblem of Redemption; we pray that we may never be enumerated amongst those who are ashamed of The Cross. In it, through Thee, we place our hopes; on it Thou didst prove Thyself to be fellow-man with us. O, may we return Thee love for love: as Thou didst die that we might live, may we

die to the world and to all sin and inordinate passion, that thus we may live to Thee, and finally resign our spirit in Thy Grace and Friendship, and thereby be entitled to enjoy those rewards in Heaven which Thou hast purchased for us by Thy Death upon The Cross.

The Act of Contrition, &c., as on p. 210.
Passing on to the thirteenth station, the choir chants, —

13.

Fac me plagis vulnerari,
Cruce fac inebriari,
Ob amorem Filii.

13.

Make me with His wounds be wounded,
Never by His Cross confounded;
May His Love in me prevail.

## THE THIRTEENTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MYSTERY.

*Jesus is laid in the arms of His Blessed Mother.*

Let us contemplate, that, after Jesus died, the multitude left the heights of Calvary, terrified by the earthquake, the rending of the rocks, the opening of the graves, and the apparition of the dead, which, together with the universal darkness with which Nature covered herself while Jesus was in agony, proved that "*Indeed this man was The Son*

*of God*," (St. Matt. xxvii. 54.) And now none remain save The Beloved Disciple and the holy women, who, at the foot of The Cross, are striving to mitigate the grief of The Mother of our Lord, when Joseph of Arimathea and Nicodemus unfasten The Body of Her Divine Son and deposit it in Her arms.

LET US PRAY.

O Thou, Whose grief surpassed the grief of all that ever were afflicted, and yet their consolation, Mary! Mary! Mother of our Holy and Beloved Victim, whilst Thou lamentest and sighest over the bruised and mangled body of Thy Son, forget not us, for whom He suffered all this agony. Obtain for us of Him forgiveness for the injuries which we have inflicted on Him by our sins; compassionate the wounds of our poor souls; be Thou a Mother to us also; take us under Thy Holy Patronage, that, by Thy Powerful Intercession, we may obtain those graces of which we most stand in need.

The Act of Contrition., &c., as on p. 210.
Passing on to the fourteenth station, the choir chants, —

14.

Fac me cruce custodiri;
Morte Christi præmuniri;
Confoveri gratia.

14.

May The Cross be my protection;

May His Death be my Salvation;
May His Grace in me not fail.

## THE FOURTEENTH STATION.

*V.* We adore, &c. *R. Because, &c.*

### THE MYSTERY.

*Jesus is laid in the sepulchre.*

Let us contemplate how the body of The Dearly Beloved Son of God is taken from the tender embraces of His Mother and laid by the Disciples in the tomb. The tomb is closed; and there, cold and motionless, lies the lifeless body of our Lord until the hour of its Glorious Resurrection comes.

### LET US PRAY.

Adorable Lord Jesus, with the most firm Faith we believe in and adore Thy Sacred Humanity, united with The Divinity of The Godhead in Thy Sacred Person. The deeper Thy affliction and humiliation which we commemorate, the greater is the reason why we should love Thee and keep Thy Commandments. We know that we, too, shall have to descend into the grave *whenever* it shall please Thee, *as* it shall please Thee, and *wheresoever* it shall please Thee. May Thy just designs be fulfilled in our regard. Let our sinful bodies return to their parent dust; but do Thou, in Thy Mercy, receive our immortal souls. We know

that Thou didst conquer death by Thy Glorious Resurrection, by which Thou didst prove Thyself God, as Thou didst prove Thyself man by Thy Death upon The Cross. And as Thou didst rise from the dead, so shall we also: and O, may our "Resurrection of the body" be unto "Life Everlasting" with Thee, Thy Blessed Mother, and Thy Saints, that we may love Thee, and bless Thee, and enjoy Thee in Thine Own Peaceful and Blessed Kingdom forevermore. *R. Amen.*

The Act of Contrition, &c., as on p. 210.
While passing into the Sanctuary, the choir chants, —

15.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

15.

When my body leaves this world,
May my soul, no longer troubled,
Find the joys of Paradise.

The Litany of The Holy Name, on bended knees, may now be said; after which, the Sermon, or other instruction; and, when it can be, The Devotion should terminate with The Benediction of The Most Holy Sacrament.

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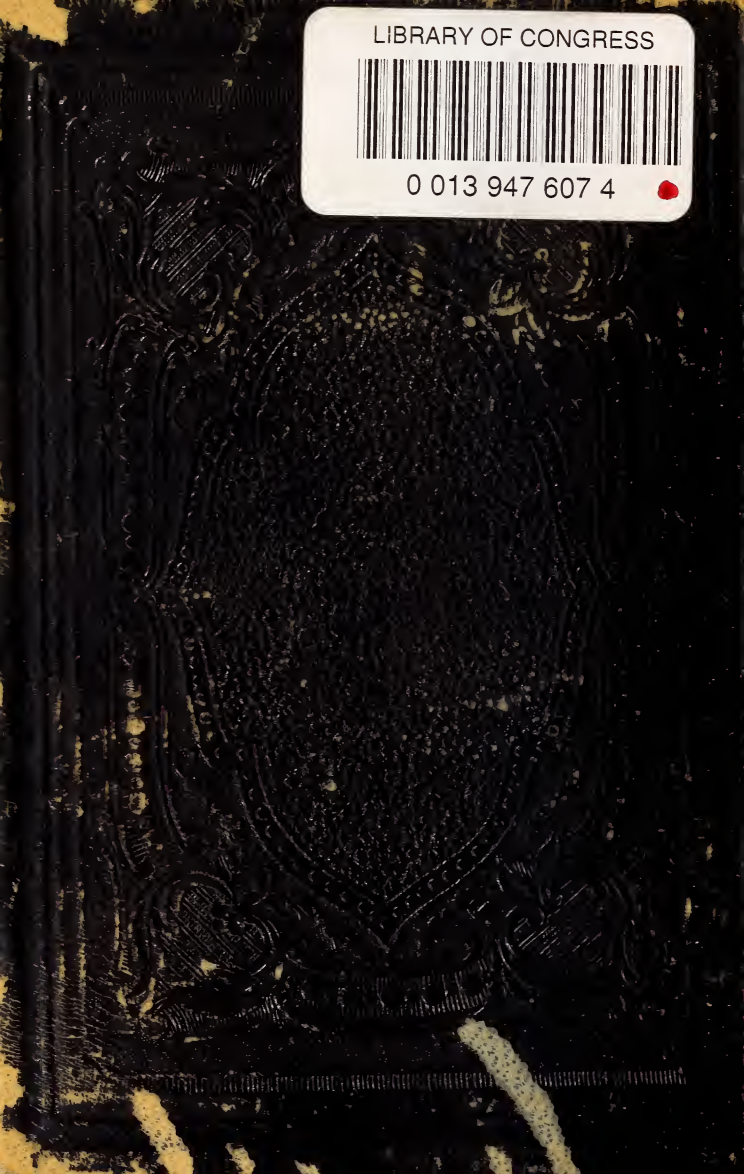
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